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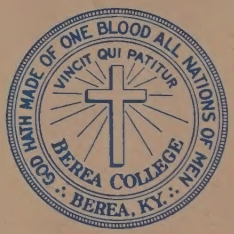

Berea, Kentucky

WITHDRAWN

READINGS FROM THE SOURCES OF ENGLISH LITERATURE

HOMER—THE ARTHURIAN LEGEND—SCRIPTURE

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Edited by

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Preface

THE purpose of this collection is to aid the student in understanding the life and literature of his own time through some acquaintance with the "transformations" by which, in the past, life has become literature. The conviction upon which is based the use of this material as collateral reading in a composition course is admirably set forth in the essay which serves as an introduction. There remains, then, only the necessity of suggesting something of the possibilities of these selections and the uses to which they have been put in one such course.

There is an increasingly large group of students for whom freshman (or possibly sophomore) English is the last as well as the first opportunity which college affords for contact with world literature. For them some study of Homer, of the Arthurian legend, and of the Scriptures may constitute an introduction to, even a pre-requisite of that understanding of life and letters which is the basis of all liberal culture. It has seemed to many teachers a misfortune that the time of this class of students should be spent exclusively in consideration of the contemporary.

A smaller but not less important group is made up of those students who, in their later study of English literature, are too often greatly handicapped by lack of familiarity with the commonest classical allusions. To both of these groups the omnibus underclass course has a distinct responsibility.

As an aid to composition the book may be read and even memorized, in part, for the development of that indispensable sense of prose rhythm which is characteristic of the best English style. Its living portraits of great personalities and its portrayal of those basic qualities common to mankind in all ages will provide subjects appropriate to discussion in classroom or theme—subjects suggested by contrast or likeness to contemporary scenes and interests. Its narrative power will give interest and perhaps pleasure to a requirement

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which ought never to be entirely divorced from those motives. Finally, if in some small measure it can restore the past to a generation that seems neglectful of its inheritance, it may furnish a key to the better understanding of the present.

N. J. W.

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INTRODUCTORY

The Language of All the World[1]

GEORGE EDWARD WOODBERRY

THE language of literature is the language of all the world. It is necessary to divest ourselves at once of the notion of diversified vocal and grammatical speech which constitutes the various tongues of the earth, and conceals the identity of image and logic in the minds of all men. Words are intermediary between thought and things. We express ourselves really not through words, which are only signs, but through what they signify—through things. Literature is the expression of life. The question, then, is—what things has literature found most effectual to express life, and has therefore habitually preferred? and what tradition in consequence of this habit of preference has been built up in all literatures, and obtained currency and authority in this province of the wider realm of all art? It is an interesting question, and fundamental for any one who desires to appreciate literature understandingly. Perhaps you will permit me to approach it somewhat indirectly.

You are all familiar with something that is called poetic diction—that is, a selected language specially fitted for the uses of poetry; and you are, perhaps, not quite so familiar with the analogous feature in prose, which is now usually termed preciosity, or preciousness of language, that is, a highly refined and aesthetic diction, such as Walter Pater employs. The two are constant products of Language that receives any literary cultivation, and they are sometimes called diseases of language. Thus, in both early and late Greek there sprang up literary styles of expression, involving the preference of certain words, constructions, and even cadences, and the teaching of art in these matters was the business of the Greek rhetorician; so in Italy, Spain, and France, in the Renaissance, similar styles, each departing

[1] From "The Torch and Other Lectures and Addresses" by George Edward Woodberry, Harcourt, Brace and Howe, 1920. Reprinted by permission of author and publishers.

from the common and habitual speech of the time, grew up, and in England you identify this mood of language in Elizabeth's day as Euphuism. The phenomenon is common, and belongs to the nature of language. Poetic diction, however, you perhaps associate most clearly with the mannerism in language of the eighteenth century in England, when common and so-called vulgar words were exiled from poetry, and Gray, for example, could not speak of the Eton schoolboys as playing hoop, but only as "chasing the rolling circles' speed," and when, to use the stock example, all green things were "verdant." This is fixed in our memory because Wordsworth has the credit of leading an attack on the poetic diction of that period, both critically in his prefaces and practically in his verse; he went to the other extreme, and introduced into his poetry such homely words as "tub," for example; he held that the proper language of poetry is the language of common life. So Emerson in his addresses, you remember, had recourse to the humblest objects for illustration, and shocked the formalism of his time by speaking of "the meal in the firkin, the milk in the pan." He was applying in prose the rule of Wordsworth in poetry. Walt Whitman represents the extreme of this use of the actual language of men. But if you consider the matter, you will see that this choice of the homely word only sets up at last a fashion of homeliness in the place of a fashion of refinement, and breeds, for instance, dialect poets in shoals; and often the choice is really not of the word, but of the homely thing itself as the object of thought and expressive image of it; and in men so great as Emerson and Wordsworth the practice is a proof of that sympathy with common life which made them both great democrats. But in addition to the diction that characterizes an age, you must have observed that in every original writer there grows up a particular vocabulary, structure, and rhythm that he affects and that in the end becomes his mannerism, or distinctive style, so marked that you recognize his work by its stamp alone, as in Keats, Browning, and Swinburne in poetry, and in Arnold in prose. In other words there is at work in the language of a man, or of an age even, a constant principle of selection which tends to prefer certain ways and forms of speech to others, and in the end develops a language characteristic of the age, or of the man.

This principle of selection, whether it works toward refinement or

homeliness, operates in the same way. It must be remembered—and it is too often forgotten—that the problem of any artistic work is a problem of economy. How to get into the two hours' traffic of the stage the significance of a whole life, of a group of lives; how to pack into a sixteen-line lyric a dramatic situation and there sphere it in its own emotion; how to rouse passion and pour it in a three-minute poem, like Shelley's "Indian Air"—all these are problems in economy, by which speed, condensation, intensity are gained. Now words in themselves are colorless, except so far as their musical quality is concerned; but the thing that a word stands for has a meaning of its own and usually a meaning charged with associations, and often this associative meaning is the primary and important one in its use. A rose, for example, is but the most beautiful of flowers in itself, but it is so charged with association in men's lives, and still more heavily charged with long use of emotion in literature, that the very word and mere name of it awakes the heart and sets a thousand memories unconsciously vibrating. This added meaning is what I am accustomed to term an overtone in words; and it is manifest that, in view of the necessity for economy in poetic art, those words which are the richest and deepest in overtone will be preferred, because of the speed, certainty, and fulness they contain. The question will be what overtones in life appeal most to this or that poet; he will reproduce them in his verse; Pope will use the overtones of a polished society, Wordsworth and Emerson those of humble life. Now our larger question is what overtones are characteristically preferred in great literature, in what objects do they most inhere, and in what way is the authoritative tradition of literature, as respects its means of expression, thus built up?

It goes without saying that all overtones are either of thought or feeling. What modes of expression, then, what material objects, what forms of imagination, what abstract principles of thought, are most deeply charged with ideas and emotions? It will be agreed that, as a mere medium, music expresses pure emotion most directly and richly; music seems to enter the physical frame of the body itself, and move there with the warmth and instancy of blood. The sound of words, therefore, cannot be neglected, and in the melody and echo of poetry sound is a cardinal element; yet, it is here only the veining of the

marble, it is not the material itself. In the objects which words summon up, there is sometimes an emotional power as direct and immediate as that of music itself, as for example, in the great features of nature, the mountains, the plains, the ocean, which awe even the savage mind. But, in general, the emotional power of material objects is lent to them by association, that is, by the human use that has been made of them, as on the plain of Marathon, to use Dr. Johnson's old illustration, it is the thought of what happened there that makes the spectator's patriotism "gain force" as he surveys the scene. This human use of the world is the fountain of significance in all imaginative and poetic speech; and in the broad sense history is the story of this human use of the world.

History is so much of past experience as abides in race-memory; and underlies race-literature in the same way that a poet's own experience underlies his expression of life. I do not mean that when a poet unlocks his heart, as Shakspere did in his sonnets, he necessarily writes his own biography; in the poems he writes there may be much of actual event as in Burns's love-songs, or little as in Dante's New Life. Much of a poet's experience takes place in imagination only; the life he tells is oftenest the life that he strongly desires to live, and the power, the purity and height of his utterance may not seldom be the greater because experience here uses the voices of desire. "All I could never be," in Browning's plangent line, has been the mounting strain of the sublimest and the tenderest songs of men. All Ireland could never be, thrills and sorrows on her harp's most resonant string, and is the master-note to which her sweetest music ever returns. All man could never be makes the sad majesty of Virgil's verse. As with a man, what a nation strongly desires is no small part of its life, and is the mark of destiny upon it, whether for failure or success; so the note of world-empire is heard in the latest English verse, and the note of humanity—the service of all men—has always been dominant in our own. History, then, must be thought of, in its relation to literature, as including the desire as well as the performance of the race.

History, however, in the narrowest sense, lies close to the roots of imaginative literature. The great place of history and its inspirational power in the literature of the last century I have already re-

ferred to; it is one of the most important elements in the extraordinary reach and range of that splendid outburst of imagination throughout Europe. Aristotle recognized the value of history as an aid to the imagination, at the very moment that he elevated poetry above history. In that necessary economy of art, of which I spoke, it is a great gain to have well-known characters and familiar events, such as Agamemnon and the "Trojan War," in which much is already done for the spectator before the play begins. So our present historical novelists have their stories half-written for them in the minds of their readers, and especially avail themselves of an emotional element there, a patriotism, which they do not have to create. The use of history to the imagination, however, goes farther than merely to spare it the pains of creating character and incident and evoking emotion. It assists a literary movement to begin with race-power much as a poet's or—as in Dickens's case—a novelist's own experience aids him to develop his work, however much that experience may be finally transformed in the work. Thus the novel of the last age really started its great career from Scott's historic sense working out into imaginative expression, and in a lesser degree from so minor a writer as Miss Edgeworth in whose Irish stories—which were contemporary history—Scott courteously professed to find his own starting point. It is worth noting, also, that the Elizabethan drama had the same course. Shakspere following Marlowe's example developed from the historical English plays, in which he worked in Scott's manner, into his full control of imagination in the purely ideal sphere. History has thus often been the hand-maid of imagination, and the foster-mother of great literary ages. Yet to vary Aristotle's phrase—poetry is all history could never be.

It appears to me, nevertheless, that history underlies race-literature in a far more profound and universal way. History is mortal: it dies. Yet it does not altogether die. Elements, features, fragments of it survive, and enter into the eternal memory of the race, and are there transformed, and—as we say—spiritualized. Literature is the abiding-place of this transforming power, and most profits by it. And to come to the heart of the matter, there have been at least three such cardinal transformations in the past.

The first transformation of history is mythology. I do not mean

to enter on the vexed question of the origin of mythologies; and, of course, in referring to history as its ground, I include much more than that hero-worship such as you will find elaborated or invented in Carlyle's essay on Odin, and especially I include all that experience of nature and her association with human toil and moods that you will find delineated with such marvelous subtleness and fullness in Walter Pater's essay on Dionysus. In mythology, mankind preserved from his primitive experience of nature, and his own heroic past therein, all that had any lasting significance; and, although all mythologies have specific features and a particular value of their own, yet the race, coming to its best, as I have said, bore here its perfect blossom in Greek mythology. I know not by what grace of heaven, by what felicity of blend in climate, blood, and the fortune of mortal life, but so it was that the human soul put forth the bud of beauty in the Greek race; and there, at the dawn of our own intellectual civilization and in the first sunrise of our poetry in Homer, was found a world filled with divine—with majestic and lovely figures, which had absorbed into their celestial being and forms the power of nature, the splendor and charm of the material sphere, the fructifying and beneficent operations of the external universe, the providence of the state and the inspiration of all arts and crafts, of games and wars and song; each of these deities was a flashing center of human energy, aspiration, reliance—with a realm and servants of its own; and mingling with them in fair companionship was a company of demi-gods and heroes, of kings and princes, and of golden youths, significant of the fate of all young life—Adonis, Hippolytus, Orestes. This mythologic world was near to earth, and it mixed with legendary history, such history as the Iliad contained, and also with the private and public life of the citizens, being the ceremonial religion of the state. It was all, nevertheless, the transformation that man had accomplished of his own past, his joys and sorrows, his labors, his insights and desires, the deeds of his ancestors,—the human use that he had made of the world. This was the body of idea and emotion to which the poet appealed in that age, precisely as our historical novelists now appeal to our own knowledge of history and pre-established emotion with regard to it, our patriotism. Here they found a language already full charged with emotion and in-

telligence, of which they could avail themselves, and speaking which they spoke with the voices of a thousand years. Nevertheless, it was at best a language like others, and subject to change and decay in expressive power. The time came when, the creative impulse in mythology having ceased and its forms being fixed, the mythic world lay behind the mind of the advancing race which had now attained conceptions of the physical universe, and especially ideas of the moral life, which were no longer capable of being held in and expressed by the mythic world, but exceeded the bounds of earlier thought and feeling and broke the ancient molds. Then it was that Plato desired to exile the poets and their mythology from the state. He could not be content, either, with a certain change that had occurred; for the creative power in mythology having long ceased, as I have said, the imagination put forth a new function—a meditative power—and brooding over the old fables of the world of the gods discovered in them, not a record of fact, but an allegorical meaning, a higher truth which the fable contained. Mythology passed thus into an emblematic stage, in which it was again long used by mankind, as a language of universal power. Plato, however, could not free himself from the mythologic habit of imagination so planted in his race, and found the most effective expression for his ideas in the myths of his own invention which he made up by a dexterous and poetic adaptation of the old elements; and others later than Plato have found it hard to disuse the mythologic language; for, although the old religion as a thing of faith and practice died away, it survived as a thing of form and feature in art, as a phase of natural symbolism and of inward loveliness of action and passion in poetry, as a chapter of romance in the history of the race; and the modern literatures of Europe are, in large measure, unintelligible without this key.

The second great transformation of history is chivalry. Here the phenomenon is nearer in time and lies more within the field of observation and knowledge; it is possible to trace the stages of the growth of the story of Roland with some detail and precision; but, on the other hand, the Arthur myth reaches far back into the beginnings of Celtic imagination, and all such race-myths tend to appropriate and embody in themselves the characteristic features both

of one another and of whatever is held to be precious and significant in history or even in classical and Eastern legend. The true growth, however, is that feudal culture, which we know as knighthood, working out its own ideal of action and character and sentiment on a basis of bravery, courtesy, and piety, and thereby generating patterns of knighthood, typical careers, and in the end an imaginative interpretation of the purest spiritual life itself in the various legends of the Holy Grail. As in the pagan world the forms and fables of mythology and their interaction downward with the human world furnished the imaginative interpretation of life as it then was, so for the mediaeval age, the figures and tales of chivalry and their interaction upward with the spiritual world of Christianity, and also with the magic of diabolism round about, furnished the imaginative interpretation of that later life. It was this new body of ideas and emotion in the minds of men that the mediaeval poets appealed to, availed themselves of, and so spoke a language of imagery and passion that was a world-language, charged as I have said with the thought and feeling, the tradition, of a long age. What happened to the language of mythology, happened also to this language; it lost the power of reality,. and men arose who, being in advance of its conceptions of life, desired to exile it, denounce it or laugh it out of existence, like Ascham in England, and Cervantes in Spain. It also suffered that late change into an allegorical or emblematic meeting, and had a second life in that form, as in the notable instance of Spenser's "Faerie Queene." It also could not die, but—just as mythology revived in the Alexandrian poets for a season, and fed Theocritus and Virgil—chivalry was reborn in the last century, and in Tennyson's Arthur, and in Wagner's Parsifal lived again in two great expressions of ideal life.

The third great transformation of history is contained in the Scriptures. The Bible is, in itself, a singularly complete expression of the whole life of a race in one volume—its faith and history blending in one body of poetry, thought, and imaginative chronicle. It contains a celestial world in association with human events; its patriarchs are like demi-gods, and it has heroes, legends, tales in good numbers, and much romantic and passionate life, on the human side, besides its great stores of spirituality. In literary power

it achieves the highest in the kinds of composition that it uses. It is as a whole, regarded purely from the human point of view, not unfairly to be compared in mass, variety, and scope of expression, with mythology and chivalry as constituting a third great form of imaginative language; nor has its history been dissimilar in the Christian world to which it came with something of that same remoteness in time and reality that belonged equally to mythology and chivalry. It was first used in a positive manner, as a thing of fact and solid belief; but there soon grew up, you remember, in the Christian world that habit of finding a hidden meaning in its historical record, of turning it to a parable, of extracting from it an allegorical signification. It became, not only in parts but as a whole, emblematic, and its interpretation as such was the labor of centuries. This is commonly stated as the source of that universal mood of allegorizing which characterized the mediaeval world, and was as strongly felt in secular as in religious writers. Its historical tales, its theories of the universe, its cruder morals in the Jewish ages, have been scoffed at, just as was the case with the Greek myth, from the Apostate to Voltaire and later; but how great are its powers as a language is seen in the completeness with which it tyrannized over the Puritan life in England and made its history, its ideas, its emotions the habitual and almost exclusive speech of that strong Cromwellian age. In our country here in New England it gave the mold of imagination to our ancestors for two whole centuries. A book, which contains such power that it can make itself the language of life through so many centuries and in such various peoples, is to be reckoned as one of the greatest instruments of race-expression that man possesses.

Mythology, chivalry, the Scriptures are the tongues of the imagination. It is far more important to know them than to learn French or German or Italian, or Latin or Greek; they are three branches of that universal language which though vainly sought on the lips of men is found in their minds and hearts. To omit these in education is to defraud youth of its inheritance; it is like destroying a long-developed organ of the body, like putting out the eye or silencing the nerves of hearing. Nor is it enough to look them up in the encyclopaedias and notes, and so obtain a piecemeal information; one must grow familiar with these forms of beauty, forms of honor,

forms of righteousness, have something of the same sense of their reality as that felt by Homer and Virgil, by the singer of "Roland" and the chronicler of the "Mort d'Arthur," by St. Augustine, and St. Thomas. He must form his imagination upon these idealities, and load his heart with them; else many a masterpiece of the human spirit will be lost to him, and most of the rest will be impaired. If one must know vocabulary and grammar before he can understand the speech of the mouth, much more must he know well mythology, chivalry, and Bible-lore before he can take possession of the wisdom that the race-mind has spoken, the beauty it has molded life into, as a thing of passion and action, the economy of lucid power it has achieved for perfect human utterance, in these three fundamental forms of a true world-language. The literature of the last century is permeated with mythology, chivalry, and to a less degree with Scripture, and no one can hope to assimilate it, to receive its message, unless his mind is drenched with these same things; and the further back his tastes and desires lead him into the literature of earlier times, the greater will be his need of this education in the material, the modes, and the forms of past imagination.

It may be that a fourth great tongue of the imagination is now being shaped upon the living lips of men in the present and succeeding ages. If it be so, this will be the work of the democratic idea, which is now still at the beginning of its career; but since mythology and chivalry had their development in living men, it is natural to suppose that the human force is still operative in our own generation as it once was in those of Hellenic and mediaeval years. The characteristic literature of democracy is that of its ideas, spiritualized in Shelley, and that of the common lot as represented in the sphere of the novel, spiritualized most notably in Victor Hugo. In our own country it is singular to observe that the democratic idea, though efficient in politics, does not yet establish itself in imaginative literature with any great power of brilliancy, does not create great democratic types, or in any way express itself adequately. This democratic idea, in Dickens for example, uses the experience of daily life, that is, contemporary history, or at least it uses an artistic arrangement of such experience: but the novel as a whole has given us

in regard to the common lot, rather a description of life in its variety than that concentrated and essential significance of life which we call typical. If democracy in its future course should evolve such a typical and spiritualized embodiment of itself as chivalry found in Arthur and the Round Table, or as the heroic age of Greece found in Achilles and the Trojan War, or as the genius of Rome found in Aeneas and his fortunes, then imagination—race-imagination—will be enriched by this fourth great instrument; but this is to cast the horoscope of too distant an hour. I introduce the thought only for the sake of including in this broad survey of race-imagination that experience of the present day, that history in the contemporary process of being transformed, out of which the mass of the books of the day are now made.

Let me recur now to that principle of selection which through the cumulative action of repeated preferences of phrase and image fixes a habit of choice which at last stamps the diction of a man, a school, or an age. It is plain that in what I have called the transformation of history, of which literature is the express image, there is the same principle of selection which, working through long periods of race-life, results at last in those idealities of persons and events in which inhere most powerfully those overtones of beauty, honor, and righteousness that the race has found most precious both for idea and emotion; and to these are to be added what I have had no time to include and discuss, the idealities of persons and events found outside mythology, chivalry, and Scripture, in the work of individual genius like Shakspere, which nevertheless have the same ground in history, in experience, that in them is similarly transformed. Life-experience spiritualized is the formula of all great literature; it may range from the experience of a single life, like Sidney's in his sonnets, to that of an empire in Virgil's "Aeneid," or of a religion in Dante's "Comedy." In either case the formula which makes it literature is the same. I have illustrated the point by the obvious spiritualizations of history. Race-life, from the point of view of literature, results at last in these molds of imagination, and all else though slowly, yet surely, drops away into oblivion. In truth, it is only by being thus spiritualized that anything human survives from the past. The rose, I said, has been so dipped in human experience

that it is less a thing of nature than a thing of passion. In the same way Adonis, Jason and Achilles, Roland and Arthur, Lancelot, Percival and Galahad, Romeo and Hamlet have drawn into themselves such myriads of human lives by admiration and love that from them everything material, contemporary, and mortal has been refined away, and they seem to all of us like figures moving in an immortal air. They have achieved the eternal world. To do this is the work of art. It may seem a fantastic idea, but I will venture the saying of it, since to me it is the truth. Art, I suppose, you think of as the realm and privilege of selected men, of sculptors, painters, musicians, poets, men of genius and having something that has always been called divine in their faculty; but it appears to me that art, like genius, is something that all men share, that it is the stamp of the soul in every one, and constitutes their true and immaterial life. The soul of the race, as it is seen in history and disclosed by history, is an artist soul; its career is an artistic career; its unerring selective power expels from its memory every mortal element and preserves only the essential spirit, and thereof builds its ideal imaginative world through which it finds its true expression; its more perfect comprehension of the world is science, its more perfect comprehension of its own nature is love, its more perfect expression of its remembered life is art. Mankind is the grandest and surest artist of all, and history as it clarifies is, in pure fact, and artistic process, a creation in its fullness of the beautiful soul.

It appears, then, that the language of literature in the race is a perfected nature and a perfected manhood and a perfected divinity, so far as the race at the moment can see toward perfection. The life which literature builds up ideally out of the material of experience is not wholly a past life, but there mingles with it and at last controls it the life that man desires to live. Fullness of life—that fullness of action which is poured in the epic, that fullness of passion which is poured in the drama, that fullness of desire that is poured in the lyric—the life of which man knows himself capable and realizes as the opportunity and hope of life—this is the life that literature enthrones in its dream. You have heard much of the will to believe and of the desire to live: literature is made of these two, warp and woof. Race after race believes in the gods it has come to

know and in the heroes it has borne, and in what it wishes to believe of divine and human experience; and the life it thus ascribes to its gods to its own past is the life it most ardently desires to live. Literature, which records this, is thus the chief witness to the nobility, the constancy and instancy of man's effort for perfection. What wonder, then, if in his sublimest and tenderest song there steals that note of melancholy so often struck by the greatest masters in the crisis and climax of their works, and which, when so struck, has more of the infinite in it, more of the human in it, than any other in the slowly triumphant theme!

To sum up—the language of literature is experience; the language of race-literature is race-experience, or history, the human use that the race has made of the world. The law appears to be that history in this sense is slowly transformed by a refining and spiritualizing process into an imaginative world, such as the world of mythology, chivalry, or the Scriptures, and that this world in turn becomes emblematic and fades away into an expression of abstract truth. The crude beginning of the process is seen in our historical fiction; the height of it in Arthur or in Odin; the end of it in the symbolic or allegoric interpretation of even so human a book as Virgil's Aeneid. Human desire for the best enters into this process with such force that the record of the past slowly changes into the prophecy of the future, and out of the passing away of what was is built the dream of what shall be; so arises in race-life the creed of what man wishes to believe and the dream of the life he desires to live; this human desire for belief and for life is, in the final analysis, the principle of selection whose operation has been sketched, and on its validity rests the validity and truth of all literature.

THE FIRST TRANSFORMATION

MYTHOLOGY

The Story of the Iliad

Sing of the wrath of Achilles with Agamemnon the King!
Heavy the loss that it laid on the Greeks and beyond all telling the woe,
When the souls of the mighty were thrust to the House of Death below,
And their bodies flung to the dogs and the fowls of the air by their foes;
For the mind of Zeus would work its will from the day that the strife arose.
Sing of the God-like Achilles and great Agamemnon, sing!

NOW Apollo had stricken the army of the Greeks with a foul plague, and the hosts were dying; for the God was angry with the King because he had dishonoured his old priest Chryses and had taken Chryseis his daughter captive. The old man had come to the ships of the Greeks bearing a ransom for his child, with the sacred garland and golden staff in his hand. He besought all the leaders, and most of all Agamemnon the King and Menelaus his brother, to let the maiden go.

"I will pray the Gods," he said, "to give Priam's city into your hands, and send you safe home to Argos, if you will accept this gift and set my daughter free."

All the other chiefs approved his prayer, but it did not please Agamemnon, and he answered him roughly:

"Away with you, old man, never let me find you lingering among the ships again! The holy staff and the garland of the God will not protect you if you stay. As for your daughter, I will not let her go. She shall grow old at Argos, a slave in my palace, far away from her native land."

And when the old man heard this, he was afraid, and went away silently along the shore by the thundering sea, praying to Apollo for vengeance. And Apollo heard and came down from the peaks of Olympus with anger in his heart. His bow and quiver were at his

back, and the arrows clanged upon his shoulders, and his coming was like the coming of the night. He took his post above the fleet and let his arrows fly. First he smote the mules and the dogs, and then the men themselves; and the funeral pyres kept blazing for the dead.

So for nine days his arrows fell, but on the tenth Achilles summoned the assembly and called for a soothsayer to tell them the cause of Apollo's anger. Hera, the white-armed Goddess, had put it into his heart, for she loved the Argives and sorrowed to see them die. Then Calchas, the best of seers, who had guided the fleet across the sea, stood up and said:

"You bid me tell you, Achilles, why Apollo is angry and smites us from afar; and I will speak. But swear to me first that you will help me by word and deed if I provoke a man who rules over the Greeks, and whom the Greeks obey. For a king is mighty, and when he is angry with a common man he may swallow his wrath for a moment, but in the end he will repay."

And Achilles answered, "Take heart, and say whatever the Gods have told you; for by Apollo, to whom you pray, I swear that while I live no man of all the Achaians shall harm you; no, not even Agamemnon for all his pride."

So the seer took courage and said, "It is for the sake of his priest that Apollo is angry. Agamemnon has taken his bright-eyed daughter from him and refused a ransom. Now the plague will never cease until he give her back to her father without a price."

Then up rose Agamemnon full of fury and his eyes ablaze. He turned on Calchas with a deadly look, and said:

"Prophet of evil! no words of yours have ever brought me good. And now you come with this tale that Apollo is angry and has sent the plague because I would not take a ransom for the girl; but I want her in my house, for I set her above Clytemnestra, my wedded wife, both in beauty and in skill. Yet if it must be, I will give her back to save the people. But see to it that a prize is found for me, for it is not meet that I should be the only chieftain without a share in the spoil."

At that Achilles answered, "O mighty son of Atreus, most covetous of men! How can we give you the prize you ask? We have no com-

mon store. The spoil that we have taken has been divided among us all. Give the girl back now to the God, and we will repay you threefold, if ever Zeus grant us the well-walled town of Troy."

Then Agamemnon said, "God-like Achilles, all of us know your worth, but you cannot beguile me thus. Do you hope to keep your prize while I sit here and want? No,—if the Greeks give me another in her place it shall be well, but if not, I will come myself and take your prize away, or I will go to Ajax or Odysseus, and the man I visit shall have good cause for wrath. But we will talk of this another time. Now let us launch a black ship and choose a crew, and load it with offerings for the God, and send Chryseis home. Some chieftain shall go with her, Ajax or Odysseus, or you yourself, great son of Peleus, to offer sacrifice and appease the God."

But Achilles burst out, "Crafty and shameless trickster, how is any Achaian to serve you with a will? I came to Troy to fight for you, and not for any wrongs of my own; my home is far away, across the shadowy mountains and the echoing sea. But you take no heed of this, ungrateful hound, and you threaten to rob me of the prize for which I laboured, and which the army gave me for my own—though they never give me a prize like yours, fight and labour as I may. I will go home to Phthia, for I have no mind to stay here and win wealth for you."

But Agamemnon answered, "Leave us then, and leave the war, if your heart is set upon it. I will not ask you to stay here for my sake, for I have others to do me honour, and Zeus, the Lord of Wisdom, is on my side. I hate you more than all the other kings, and care nothing for your wrath, for you only live to quarrel. If you are a mighty warrior, that is but the gift of heaven and not your own. And now hear what I will do. Since Phoebus Apollo demands the girl, I will send her home in my ship and with my company. But I will go myself to your hut and take away your prize, the beautiful Briseis; and you shall learn how far I am above you, and no man shall dare to measure himself with me."

At this Achilles was mad with fury, and ready to draw his sword and slay the King. But Athena came down from heaven, sent by the white-armed Hera who loved them both. She stood behind Achilles and caught him by his golden hair, and he turned and saw

her eyes and knew her; but no one else could see. And he cried out:

"Daughter of Zeus, why have you come? Is it to look on the insolence of Agamemnon? Truly he will pay for it with his life."

And she answered, "I came from Heaven to stay your violence. Hera has sent me who loves you both. Revile him if you will, but do not draw the sword. I promise you glorious gifts to make amends for this, thrice as many as before."

"Goddess," he said, "a man must needs obey you, however angry he may be, for the Immortals will only listen to those who give heed to them."

Then he stayed his hand and thrust back the great sword into its scabbard, and Athena returned to Olympus and the palaces of the Gods. But Achilles turned to Agamemnon again:

"Besotted hound! Coward, that never took courage to lead the host to battle, or lie in ambush with the other chiefs! It suits you better to go through the wide camp and seize the prize of any man who speaks a word against you. And they are cowards that you plunder, or else this outrage would be your last. But I tell you this, and I swear it by this staff I hold, that will never bear leaves again, the staff that is held by the judges who guard the laws,—I swear the time will come when all the Achaians will long for Achilles again. Nor will you be able to succour them when they fall before Hector in his might, and you will eat your heart for rage because you scorned the noblest of the Greeks."

With that he dashed the gold-studded staff to the ground and took his seat. Then Nestor arose to counsel them, the sweet-voiced orator of Pylos, who had seen two generations pass away, and was king among the third. Wisely he spoke and with good will to both:

"Here is a sore trouble for the Achaian land. Priam and the sons of Priam would rejoice, and all the Trojans, if they knew of this quarrel between the two who are the wisest and bravest of the Greeks. Nay, but listen to me. I am older than you both, and in my time have been the comrade of better men, for I shall never see such men again as Peirithous and Theseus and their fellows, who fought with the wild Centaurs in the mountains and overcame them. I was with them in that fight, for they asked me for my help, and listened to the counsel that I gave: and you should do the

same. You, Agamemnon, I would have you let Achilles keep the girl whom the army gave him for his prize; and you, son of Peleus, do not set yourself against the king, for a king is not like other men. You are strong and a Goddess was your mother, but he is stronger, for he rules over many men, and Zeus has given him his power."

Then the king replied, "Yes, old friend, every word you say is true, but this fellow would set himself above us all and commands us all, and there is one of us, I think, who will not suffer that."

But Achilles answered back, "I should be a coward and a fool if I yielded to every word of yours. Command others as you will, but command me no more. And there is one thing else that I would say. I will not lift a hand to fight for the girl, since the Argives rob me of the prize which they themselves bestowed: but I will fight for what else I have, and if you choose you may come yourself and try."

So they defied each other in their anger, and broke up the assembly by the ships. Achilles went home to his tent with Patroclus his dear friend, and Agamemnon launched a ship to send Chryseis home. He chose a crew of twenty men and put on board an offering for the God, and Odysseus went as captain. Then he bade the people purify themselves, and offer a sacrifice of bulls and goats to Apollo, and the sweet savour rose up with the smoke to heaven.

Thus they were busy in the camp. But Agamemnon did not forget his threat, and sent his heralds, Talthybius and Eurybates, to bring fair-cheeked Briseis from Achilles' tent, saying that if Achilles would not let her go he would come himself and take her away by force. So the two heralds went along the shore, but went unwillingly, and they came to the quarters of the Myrmidons, and there they found Achilles sitting beside his hut. It was bitter for him to see them come, and they stood before him silent and in awe. But he understood and gave them greeting:

"Come hither, heralds, messengers of Zeus and men! I do not hold you guilty, but only Agamemnon who sent you forth. Go, Patroclus, and bring Briseis here. And you, both of you, shall bear witness of these things, before Heaven and Earth, and before this lawless king, if ever there arise need of me to ward off shame and

disaster from the Greeks. Agamemnon is given over to his anger now, and cannot look before and after to keep the army safe."

Then the heralds returned and Briseis went with them, and went unwillingly. And Achilles wept and sat down by himself on the shore, and looked out over the wide grey sea and prayed to his mother, Thetis, the sea-nymph:

"Mother, my own mother, since my life must be so brief, Zeus should have made my honour sure! But he has given me no honour at all, and Agamemnon has even taken away my prize."

And as he prayed his mother heard him where she sat in the depths of the sea by her aged father; and she rose like a mist from the waters and came to him, and put her arms round him and said, "Tell me, child, why you are weeping; tell me, and let me share your grief."

Then he told her all his story, and begged her to go to Olympus and ask for vengeance from Zeus: "Bid him remember how you saved him once, when the other Gods would have bound him fast in chains, and you summoned the Giant of the Hundred Arms to his rescue. Sit by him and clasp his knees, and beg him to give help to the Trojans, and let the Achaians be driven back with slaughter to their ships. Then Agamemnon will see his madness in scorning the noblest of the Greeks."

And Thetis answered, "Alas, alas, my child! Why did I travail for you? Why did I rear you? You ought to have had no sorrows and no tears, since your life must be so short. But now it has become sadder than any other in the world, and it was for this evil fate that I bore you in our halls. Yes, I will go up to snowy Olympus, and make my prayer to Zeus. But I must wait a while, for yesterday all the Immortals went away to the stream of Ocean, to feast with the blameless Ethiopians, and Zeus will not be back again for full twelve days. Meanwhile you must stay here by the ships and take no part in the fight."

So Achilles waited alone, brooding over his wrongs. Meanwhile Odysseus had taken ship and sailed to the old priest's city. And when they were come inside the deep harbour they moored the ship to the mooring-stones and went up to the altar; and Odysseus gave Chryseis into her father's arms, saying:

"Chryses, Agamemnon, the king has sent your daughter back with a sacrifice unto the God, that we may appease him, for he has laid grievous woe upon us all."

Then Chryses took back his daughter with great joy, and made ready for the sacrifice. And he prayed to Apollo of the Silver Bow that he would take away the pestilence from the Greeks, and Apollo heard him. Then they slew the victims and poured out the wine and roasted the meat for the banquet, and sat down to eat and drink. So they spent the long day in feasting and sang sweet hymns to the God, and at night they slept by their ships. And in the morning they set sail, and Apollo sent them a favouring breeze, and the ship sped back to the shore and the Argive camp.

But the son of Peleus went no more to the assembly or the battle-field; he ate out his heart in solitude, longing for the war-cry and the fight. And last when the twelfth day dawned and all the Gods came back, Thetis rose from the waters and went up to Olympus and the sky. She found Zeus sitting alone on the highest mountain-peak, and she went to him and clasped his knees and made her prayer:

"O Father Zeus, if I have ever done thee service by word or deed, listen to my prayer! Do honour to my son, for he must die in his youth, and now Agamemnon has dishonoured him and taken away his prize. Give victory to the Trojans until the Achaians make him due amends."

But the Cloud-gatherer answered not a word, and sat a long while silent. Still Thetis clung to his knees, and begged him hard:

"Promise me and bend your head; or refuse me and I shall see that I have no honour at your hands."

And at last he answered in distress, "But what will Hera say, who even now reproaches me for aiding the Trojans in the fight? Go from me, and do not let her see you, and I will take thought for what you ask. See, I will bend my head, and that is a sure sign among the Immortals that the thing I promise shall be done."

With that he bent his dark forehead and his immortal locks, and all Olympus shook; and then the two of them went their ways. The nymph leapt down from dazzling Olympus into the deep waters and Zeus returned to his own house, and all the Gods stood up

to greet him as he came, and he sat down upon his throne. But Hera had marked it all, and she began to taunt him:

"O crafty mind! which of the Immortals has been taking counsel with you now? How you love to hide your plans from me, and decide by yourself in secret! Never once have you told me one word of your own will."

And he replied, "Hera, some of my sayings are too hard for you, though you are my wedded wife. But such things as are fit for you to know, no one shall know before you. Only when I take counsel by myself, it is not for you to question."

"O mighty son of Cronos, what is it you have said? I never ask and never question and never trouble you in any of your plans, but now I fear, and greatly, that Thetis of the Silver Feet, the daughter of the Old Man of the Sea, has won you round. She was with you in the early morning, and clasped your knees, and I think, I think, you promised her to honour Achilles and afflict the Greeks."

"Lady," he answered, "you are ever thinking, and nothing can escape you. Yet you cannot have your way, and you may be the further from my heart. Be silent and obey, or all the Gods in Olympus will not help you when I put forth my hand."

So Hera, the Ox-eyed Goddess, was quelled and sat in silence, and all the Gods in Heaven were ill at ease. Then her son Hephaestus, the lame craftsman and God of Fire, took up the word to comfort her: "An ill thing and a foolish for Gods to quarrel over mortal men! Here is brawling in Heaven, and we get no pleasure out of the good banquet, and all things go awry. Dear mother, let me counsel you, though you are wise yourself. Make peace with our Father Zeus so that he may not chide us and disturb the feast. For he is lord of Olympus and the lightning, and far mightier than we, and if he should choose to hurl us from our thrones——! Speak him fair, and he will be kind to us."

Then he rose and gave his mother the two-handled cup, and bade her be of good cheer again and hide her wrath, lest Zeus should smite her and none be able to withstand him. Once before, the Fire-God said, he had tried to save her from his anger, and Zeus had caught him by the foot and thrown him from the threshold. All day long he fell, and as the sun was setting he dropped on the

island of Lemnos, and there was little life left in him, but the islanders took him up and cared for him.

So Hera smiled and took the goblet, and Hephaestus went round to all the Gods from right to left, ladling sweet nectar into their cups, and they broke into endless laughter as they watched him bustling along. Thus the day wore on, and they feasted to the full, and Apollo played on his lyre and the Muses sang their lovely songs in turn. And when the bright sun went down, the Gods returned to their own houses for the night, the houses which Hephaestus had built them by his skill. And the lord of Olympus went to his couch where he was wont to sleep, and Hera of the Golden Throne lay at his side.

II

So all night long Gods and men lay sleeping, but Zeus took no sleep for thinking of Achilles and planning how to honour him and bring disaster on the Greeks. At last he called an evil dream to his side and said, "Go down, you evil dream, down to the ships of the Achaians and into the hut of Agamemnon the King, and speak to him as I bid you. Tell him to arm his warriors with all haste, for the time has come when he could take the mighty town of Troy; say that the Gods who dwell on Olympus are of one mind at last: Hera has won them round and doom hangs over the Trojans."

At that the dream sped down to the ships and found Agamemnon sleeping in his hut, and it stood beside his bed and whispered the message from Zeus. And Agamemnon lay there dreaming of what was not to be, for he thought he could take the town of Priam that day, and knew not the mind of Zeus. With that he woke, and the voice of the dream was still about him, and he sprang up and flung on his cloak, and took his silver-studded sword and the sceptre that his fathers held before him, and went out to the ships.

The Dawn was on her way to Olympus when Agamemnon wakened the heralds and bade them rouse the long-haired warriors, while he stopped himself at Nestor's ship and held a council of the leaders. He told them of his dream, and said, "Let us see if we can rouse the Achaians for the battle. But first I will speak to test them, and bid them launch the ships and take to flight. And then you must rise in your places and speak to hold them back." Then Nestor stood

up, the king of sandy Pylos, and said, "Friends, had another told us of the dream, we might have doubted, but it is the greatest of us all who has seen the vision. So let us come and rouse the Achaians for the battle."

Then the king rose up from the council, to summon the men as Agamemnon bade, and the soldiers poured out from their ships and huts along the shore, thick as bees swarming out from the rocks, while Rumour sped from one to another like a flame, as they crowded to the meeting-place, till the air was full of uproar. The heralds called on them to keep silence and listen to the chiefs, and at last they sat down in their places and were still. Then Agamemnon stood up, leaning on his sceptre, which Hephaestus had carved in old days and given to Zeus; and Zeus gave it to Hermes, the messenger of the Gods, and Hermes gave it to Pelops the charioteer, and so it passed to Agamemnon through a line of mighty kings.

"Friends," he said, "heroes of Greece, the Gods have played me false! Zeus gave me his promise once that I should sack the high-walled town of Troy. But now it seems his will that I should go back to Argos in dishonour and defeat. And it will be a shame to us for ever when it is told in days to come how so huge a host as ours fought against fewer men, and fought in vain. For we are more than ten to one if matched against the Trojans in the city. But they have warriors, I know, from other towns to help them, and so they hinder us. Nine years have passed, and the timbers of our ships are rotted and the gear is spoilt, and our wives and children sit waiting in our halls; yet the task for which we came is still undone. Come, then, listen to my bidding, and let us launch our ships and sail home once more. We shall never conquer Troy."

Thus he spoke to test them, but his speech stirred the hearts of the multitude with longing for their homes, and the whole assembly swayed like a cornfield when the ears bend before a strong wind from the West. Up they sprang, shouting eagerly, and hurried to the beach, calling on one another to drag the ships down to the sea, and clearing out the launching-channels. And the whole army might have gone home there and then against the will of fate; but Hera would not have it so, and she cried to Athena, the child of Zeus, to stay them in their flight. Then Athena shot down from the peaks of

Olympus, and came to Odysseus, who stood by his dark ship in bitterness of heart. "Wise son of Laertes," she said, "are the Achaians to sail home now? Must they leave Argive Helen to Priam and the Trojans, when so many have fallen in Troyland for her sake? Go through the army yourself, and speak to the leaders and the men, and tell them that they must not flee."

He knew the voice of the Goddess, and he ran to where Agamemnon stood, and the king gave him the royal sceptre, and with this he went among the men. And if he met a chieftain he spoke to him winningly: "Friend, it is not for you to play the coward. Come back to your place, and make the others follow. You do not yet know clearly what is in Agamemnon's mind; perhaps he is but making trial of us all."

But if he heard a man of the people shouting, he threatened him with his staff and chided him outright: "Sit down, my man, and let your betters speak. We cannot all be kings. Many masters are a curse. Let us have one master and one king."

So he went through all the host until he won them round, and back they surged to the assembly, like a wave crashing up from the sea.

But while they talked, Odysseus rose up once more with the sceptre in his hand. And Athena stood by him in the likeness of a herald and called for silence, so that all the people, near and far, might hear him speak. "King Agamemnon," he said, "the Achaians do you wrong. They will not keep the promise they gave when we journeyed hither, that you should not return till you had taken Troy and sacked it. Now they are crying for their homes like little children or widow women. The toil is hard to bear, I know. A man will fret when the winter storms keep him away from wife and home if only for a month, and with us the ninth year is drawing to its close. It is no wonder that the Achaians chafe, lingering here by their ships; but let us think how shameful it would be to wait so long and go back empty-handed. Courage, my friends, a little longer, and we shall learn whether Calchas prophesied the truth."

And then he called to their minds how, when the fleet was gathered at Aulis to sail against Troy, and a solemn sacrifice was offered to the Gods beneath a noble plane-tree by a bubbling spring, a great

portent was seen by all; a blood-red snake darted out beneath the altar and up into the plane-tree, and devoured a sparrow's brood among the topmost boughs, eight little nestlings, one by one, and at last the mother-bird, as she fluttered round the nest crying for her young; and then the snake itself was turned to stone, to be a sign from Heaven:

"Then, as we all stood in amazement, Calchas spoke and prophesied. He told us it was a sign from Zeus, sign of a long war, slow to end, but ending at last in glory. For just as the snake swallowed the nine nestlings, and the mother-bird in the end, so we should fight for nine full years at Troy and in the tenth year take the town. And now the time is come when all is to be fulfilled. Wait a little, men of Greece, wait, until we take the city."

The people shouted in praise of his words, and then Nestor rose to speak: "Why do we linger chattering here like children? Are the oaths and covenants we have sworn to come to nothing? Nay, son of Atreus, hold fast to your old purpose, lead the Argives out to battle, and the skulkers will dwindle and disappear, the two or three who plot and plan by themselves, and would fain creep home to Argos before they test the promises of Zeus. Revenge for Helen first, I say! Sack Troy first, and after think of home! If one man dare touch his ship to set sail before the time, let him meet his death at our hands!"

And Agamemnon answered him, "Old friend, you are ever the best in council, and would that I had ten such councillors as you. Priam's city would soon be ours. But Zeus has put an evil fate upon me, and led me into hopeless quarrels. I have quarrelled with Achilles now about a girl, and I was the first to speak in anger. If we two could be at one again, the doom of Troy would soon be near. But now go all of you and break your fast, that we may join battle. Let every man sharpen his spear and set his shield in order, and feed his horses, and look well to his chariot. For the battle will be long, and there will be no rest till night. And if any man is found skulking by the ships, death shall be his doom."

Then the assembly broke up, and the Achaians lit their fires and broke their fast; and each man prayed the Immortal Gods to keep him safe in the fight. But Agamemnon called the leaders of the

host to him, Nestor first, and lord Idomeneus, and the two Ajaxes, and Diomede, son of Tydeus, and Odysseus, wise in council; and Menelaus came unbidden, for he knew his brother's need. Then the King sacrificed a bull to Zeus, and prayed that the sun might not set that day until Priam's palace should be brought low and its doorways burnt with fire, and Hector and his comrades lie fallen in the dust. Thus he prayed, and Zeus accepted the sacrifice, but would not grant the prayer.

So they finished the rite, and then they made ready their own meal, and ate and drank their fill. And when it was over Nestor said, "Now send the heralds through the host, and let us join battle without delay."

Forthwith the army was gathered for the fight. The son of Atreus and the princes round him mustered their companies; and Athena passed among them in dazzling glory, wearing her golden-tasselled shield, the wondrous aegis that is never old. And she roused courage in the hearts of the men, so that war seemed to them far sweeter than flight to their native land. Forward they marched, filling the air with the flash of bronze, bright as the blaze of a forest fire, flaming up on a mountain-peak. Out to the Scamander plain they streamed, like flock on flock of fluttering cranes or long-necked swans in the meadows by the river-banks, flying further and further, settling and rising again, calling to one another so that the whole field rings with their cries. And the ground echoed to the tramp of the marching feet and the sound of the horses' hoofs, till they took their stand in the flowery plain, close-set as the leaves in spring.

III

Meantime the army moved out across the plain till it seemed as though the earth were all afire. But wind-footed Iris came down from Zeus to give the Trojans the alarm. She took the shape of the watchman who kept the outlook for the town, and she hurried to the palace where old and young held council, and told them it was no time for words; a host was moving on the city the like of which had never been seen before. And she turned to Hector the prince, and bade him call the others and see that every leader gave the word to his own men. So Hector sprang to his feet and the warriors

seized their arms, and all the gates were flung open and horse and foot streamed out.

There is a knoll in front of the town in the open plain, and they halted there and formed their line; and then the two armies drew together, Greek and Trojan, the Trojans with loud cries, like cranes when they fly southward over the sea before the winter, but the Greeks in silence, marching shoulder to shoulder. Foremost in the Trojan ranks came Paris, with a leopard-skin over his shoulders and a bow at his back, and two bronze-headed spears in his hands challenging all the bravest of the Greeks to meet him in the fight. And Menelaus saw him striding in the front, and leapt from his chariot to meet him as a lion leaps on a stag. But Paris shrank back in fear when he saw him, like a man who comes on a snake unaware in the forest, and hid himself in the ranks.

Then Hector turned on him fiercely and said, "Curse of our house, better you had died than been our shame! The Achaians will say our champion is comely to look on, but a coward at heart. You are the man who sailed across the sea to a far country and stole away a fair woman from a warrior's house: you took his wife from Menelaus, and you cannot face him now. Little will your lyre and your beauty help you, and all your gifts from Aphrodite, when you lie fallen in the dust."

And Paris said, "True, Hector, all that you say is true. Your spirit is keen as the edge of an axe: nothing can stand against it. But do not reproach me with the gifts of golden Aphrodite: they are not given to all who desire them. And now, if you wish me to fight, let the two armies stand aside, and Menelaus and I will do battle alone for Helen and her wealth. The victor shall have her for his wife, and you shall live at peace in Troy, and the Greeks go home to Argos."

When Hector heard that he was glad, and he strode up between the armies. He went along the Trojan line, holding his spear level and pressed the battalions back, and his men obeyed him and sat down on the ground; but the Achaians kept shooting at him, till Agamemnon called, "Hold, do not shoot! The noble Hector has come to parley."

Then they ceased fighting, and Hector spoke to them all: "Listen

Trojans and Achaians, to the offer of Paris, through whom this war began. Let all of us lay aside our arms, while he and Menelaus fight man to man for Helen and her wealth. The victor shall have her for his wife, and the rest shall make peace together."

Then Menelaus said, "Hear me too. It is the wish of my heart that both armies should fight no more: you have suffered enough in our quarrel. The one of us who is marked for death, let him die, and let the rest have peace. But send for Priam the King, that he may swear an oath with us himself: younger men cannot be trusted, but an old man looks before and after, and plans all for the best."

Then Trojans and Achaians rejoiced at his word, hoping for an end of war and trouble. They reined up their horses and sprang from their chariots, and laid aside their weapons, piling them in rows upon the ground. And Hector bade two heralds go and summon Priam, and Agamemnon sent Talthybius to the camp to fetch the sheep for the sacrifice. Meanwhile Iris took the shape of Laodica, daughter of Priam, and came to Helen, where she sat in the hall, working at the loom, and weaving in her web the labours that the Trojans and the Greeks had undergone for her.

"Come, dear sister," Iris said, "and see what strange thing has befallen. On both sides the warriors sit in quiet, leaning upon their shields, and their spears stand in the ground. And Paris and Menelaus will do battle for your sake, and you shall be the victor's wife." Then longing for her first husband and her home came over Helen, and she veiled her face, and went forth with two attendants, weeping as she went; and they came to the Scaian gate.

Now Priam was sitting on the tower with his counsellors, old men whose time for war was past, and as they sat there they saw Helen coming to the walls. And they said among themselves, "Little wonder that Trojans and Greeks should endure so much for such a woman; she is fair as the Goddesses of Heaven. Yet fair as she is, better she should go home again than stay to bring ruin on us and on our children."

But now the heralds came through the city and summoned Priam, "Son of Laomedon, the leaders of the Trojans and the Greeks bid you come down to the plain and take the oath with them. Paris and Menelaus are to fight for Helen, and the victor shall have

her for his wife." Then the old man shuddered and bade his squires yoke the horses; and he mounted the chariot with Antenor, and they drove out to the plain. There Agamemnon and Odysseus met them before the host, and the heralds offered sacrifice to the Gods.

Then King Agamemnon lifted up his hands and prayed, "Zeus, lord of Ida, and thou, all-seeing Sun, be witness to our oath. If Paris slay Menelaus let him keep Helen and all her wealth, and we will sail back home. But if Menelaus slay Paris, then shall the Trojans give back Helen and all her wealth, and pay a recompense that men will speak of in days to come; and if they will not pay the price I will stay here and fight until I make an end."

Then they slew the rams, and all prayed to the Gods, and called down curses on those who should break the oath. And Priam said "Now I will go back to Troy, for I cannot bear to see my own son fight with Menelaus before my eyes. Heaven knows which one will fall."

So the old hero mounted his chariot again and gathered up the reins, and Antenor stood beside him, and they drove back to the city. But Hector and Odysseus measured out the ground and cast lots to see which champion should be the first to fling his spear, and the lot fell on Paris. And Paris fastened the silver claps of his greaves and fitted a corslet on his breast, and slung across his shoulder his silver-studded sword and his mighty shield, and set his helmet on his head, and took his lance in his hand. Menelaus armed himself likewise, and they took their stand in the lists, while Trojans and Achaians stood to gaze.

First Paris cast his spear and struck the shield of Menelaus, but the bronze was strong and the spear-point bent before it. And Menelaus cried, "Mighty Zeus, grant me vengeance on the man who did the wrong, and let such traitors fear thee in days to come!"

With that he hurled his lance and pierced through shield and corslet, but Paris swerved in time and the point only rent the tunic on his thigh. Then Menelaus raised his sword and smote the helmet full on the crest, but the blade broke in his hand and he was left weaponless. And he cried out bitterly, "Father Zeus! Is it right to treat me thus? I came to punish the sinner, and I have flung my spear in vain, and my sword is broken in my hand."

Then he dashed at Paris once more and caught him by the horse-hair plume, and would have dragged him to the Grecian ranks, had not Aphrodite, daughter of Zeus, seen his peril and saved him. She snapped the thong that made the helmet fast, and it was left in Menelaus' hand. He flung it behind him to his comrades and sprang on Paris again. But the Goddess hid Paris in a mist and snatched him from the fight, and set him down in his scented chamber. Then she took the guise of an old woman, a servant of Helen's, who had spun wool for her in Lacedaemon and loved her well, and she went to the high tower by the gate. "Come," she said, plucking at Helen's robes, "come with me. Paris calls you home. He is in his chamber on his couch: you would not think he had come from the battle, for his face and raiment are fair as though he were resting in the dance."

But Helen knew the Goddess by her beautiful neck and breast and her bright eyes, and her heart was stirred within her, and she answered, "Why do you betray me thus? Will you lead me further still, to some city in the East, and give me to some other man who is dear to you, now that Menelaus has won me back from Troy? He has conquered and comes to claim me, and is that why you stand beside me now with your crafty whispers? Go to Priam's son yourself, leave the ways of the Gods and never return to Olympus, but sit by him and guard him, till he make you his wife, or his slave. But I will not go to his chamber, never again; that would be base and vile. All the Trojan women would speak evil of me, and my woe is deep enough."

But Aphrodite said, "Provoke me not, or the love I bear you will turn to hate, and I will put enmity between you both." Then Helen rose in fear and silence, wrapping her shining veil about her so that none of the Trojan women saw, and followed where the Goddess led.

So Aphrodite the laughter-loving brought her to the rich house of Paris, and set her in a chair before him. There Helen sat, turning her eyes away, and spoke to her lover bitterly: "You are come back from the fight! Better that you had fallen there, at the hands of that strong man, who was my husband once. You would boast yourself a better warrior than Menelaus, but challenge him now again if

you dare! I counsel you to stay at home and not meet him in the field."

But Paris answered, "Do not upbraid me, dearest, with such bitter words. Today the victory has fallen to him by Athena's aid; another day it may be mine: we too have Gods upon our side. Come, let us remember our love, for never did you seem to me so fair as now, not even in the day when first I bore you off in my ship from Lacedaemon, and we landed on the rocky isle of Cranaë."

And he drew her to his couch, and she yielded, and obeyed.

All this while Menelaus went furiously up and down the throng in search of Paris; but none of the Trojans or their allies could show him where he was. They would have done so if they could, for Paris was hateful to them all.

Then said Agamemnon, "Hear me, Trojans all! Menelaus is proved the victor, so give back Helen and the wealth she brought, and pay such recompense as men may speak of in days to come." And all the Achaians shouted at his word.

IV

But meanwhile the Gods sat round Zeus in his golden hall and gazed at the battle-field, while Hebe poured them nectar and they pledged one another in cups of gold. And as they watched the fight Zeus taunted Hera before them all.

"See," he said, "Menelaus has two Goddesses to help him, Argive Hera and Athena of the Lake. But they sit here, far off from the fight, and take their ease, while Aphrodite the laughter-loving stands beside her hero and rescues him from death. Truly Menelaus has won the day, but we must decide what the end shall be. Shall we rouse the battle-cry again, or make peace between the foes? If this were to the mind of all, Menelaus might take Helen home and Priam's city would still be saved."

At this Hera and Athena murmured wrathfully where they sat together, plotting against the Trojans, and Athena frowned on her father without a word, but Hera cried out in her anger:

"What? Is all my toil to be for naught and all my labour? Is no evil to fall on Priam and his sons?"

Then the heart of Zeus was troubled and he said to her, "What

harm have Priam's sons or Priam done to you that you are mad to overthrow their town? Will your vengeance never rest till you enter their walls and devour all the race? Yet do your will. This quarrel must not breed an endless strife between us. But hear this word of mine, and mark it well. When the day comes for me to overthrow a city that you love, my wrath must have its way. For above all cities and all nations of the earth I have loved the holy town of Ilium, and Priam of the stout ashen spear and all his people."

And Hera answered, "There are three cities that I love, Argos and Lacedaemon and spacious Mycenae. Take which you will and raze it to the ground. But yield to me in this. And now send Athena to the battle-field and bid her see that the Trojans are the first to break the truce."

Then the Allfather gave the word and Athena sped down like a falling star, down from Olympus to the earth, and Trojans and Achaians saw the sight and wondered, and each man said to his neighbour, "Is the war-cry to sound once more? Or will Zeus, the God of Battles, give us peace?"

But Athena slipped among the Trojans in the fashion of a man—Laodocus, Antenor's son—and sought for Pandarus in the throng. And when she found him she said, "Prince, will you be counselled by me? Would you dare to loose a shaft at Menelaus? All the Trojans would bless you if they saw him slain, and Paris more than all."

Then he listened to her in his folly and stripped his bright bow of its cover and strung it carefully, while his comrades held their shields before him to hide him from the Greeks. And he chose a new shaft from his quiver and fitted it to the string, and prayed to Apollo and drew the bow, and the arrow leapt out to its work. But Athena had care of Menelaus and checked it as it came, like a mother who brushes a fly from her sleeping boy. Yet it drove through belt and corslet and kirtle, and grazed the skin so that the blood gushed out.

Agamemnon saw it and shuddered, and cried aloud, "Brother, dear brother, our truce has been your death! The Trojans have broken faith and slain you! Surely God will avenge it! They shall pay for this a hundredfold, they and their wives and their little ones.

A day will come, I know, when holy Ilium shall fall and Priam of the stout ashen spear and all his people. But woe is me if you must die and I go home in shame to Argos! For the Achaians will remember their native land when you are gone, and we shall leave Argive Helen here. Priam and his men will triumph, and your bones will lie mouldering in the earth, and the work will be left unfinished, and every bragging Trojan will make a mock of me."

But Menelaus spoke and cheered him: "Courage! No need to alarm the host! The arrow has not gone deep, and I shall live."

"Pray God that it be so, dear Menelaus! A surgeon may heal the wound." And Agamemnon turned to his herald:

"Go, Talthybius, and fetch Machaon the cunning leech."

So the herald ran and fetched Machaon, who pulled out the arrow and washed away the blood and put simples on the wound.

Meanwhile the Trojan host drew near, and the Greeks took up their arms again and bethought them of the fight. Then Agamemnon roused himself and went on foot through all the ranks to praise the ready and chide the slow. He came to the Cretans first, and his heart filled with joy to see them buckling on their harness, with their leader, Idomeneus, at their head. And he greeted him and said:

"Idomeneus, I have done you honour always, in war and in peace and at the banquet. And today you must fight and show yourself the man you have always been."

And Idomeneus answered, "Surely I will stand by you as I promised long ago. But let us join battle without delay. The Trojans are doomed, for they have broken faith. They are traitors, and death waits for them."

Then the King passed on through the press and came to Ajax, son of Telamon, and Ajax, son of Oïleus. Their men were armed already and drawn up behind them in close-set lines, dark as a thunder-cloud over the sea. And Agamemnon smiled and said:

"No need to counsel you! Would that every man of mine had such a spirit for the fight!"

Thus he left them and came to Nestor, the orator, and found him ordering his troops.

"Ah," said Agamemnon, "would that your strength were like

your valour, and that you had not your weight of years! Would that you could give your age to another and be a young man still!"

And Nestor answered, "The Gods will not send us all their gifts at once. And if my youth has gone, I can ride with the chariots still and give my aid in counsel. That is the work and the honour of old age."

So the chief passed on and came up to the Athenians who stood round Menestheus, their king. Odysseus was near them with his followers, and they were still at ease, for they had not heard the battle-cry. Agamemnon saw it and was angry:

"Shame on you, lord of Athens! And on you, Odysseus, crafty knave! Why do you hide yourselves here? You are ever the first at the banquet and should be the first in the field. But now you would be glad to see ten columns of fighters between yourselves and the spears!"

But Odysseus looked at him grimly: "Idle words, son of Atreus! Watch, and you will see the father of Telemachus in the forefront of the battle."

And when Agamemnon saw his anger he unsaid all his words: "Son of Laertes, wisest of men, I did not wish to speak in bitterness. Right well I know your valour and your wisdom; your counsel is ever the same as mine. Good speed to you, and may the Gods forget my foolish saying!"

Then he turned away and came to Diomede, who was standing in his chariot with Sthenelus at his side. The King looked at them and blamed them for delay:

"Recreant son of Tydeus! Why do you stand here idle, gazing at the paths of war? That was never your father's way. He was always in the van. So he faced the sons of Cadmus in the palace-hall at Thebes, one man against a host. So he fought the ambush that they set for him, fifty stout warriors, and slew them all save one. But his son is not like him; he is better in words than war."

Thus spoke Agamemnon, and Diomede answered not a word, for he reverenced the king. But Sthenelus cried:

"Speak the truth, son of Atreus! We are better men than our fathers. It was we who took the town of Thebes, while they perished in their folly at the gates, and we were the fewer folk."

But Diomede frowned on him: "Silence: I charge you, cousin. I bear the king no grudge for urging us afield. The glory will be his if the Achaians take the town, and his will be the sorrow if they are slain. Come, let us think of the fight."

With that he leapt down in his armour to the ground, and the clang of his bronze harness might have made a brave man fear.

And now the Argives moved out to meet their foes, rank on rank in silence, as wave follows wave far out at sea until they break in thunder on the beach. But the Trojan army rang with many cries and the speech of many nations. And Ares and Athena came among the warriors, and Terror and Fear and ravening Strife. The two hosts met in the plain, and a roar went up to the sky like the roar of winter torrents meeting among the hills, with the clash of shield and spear and buckler, and the fury of the men, the shouts of the slayers, and the groaning of the slain.

The first man slain was a Trojan, Echepolus, son of Thalusius, struck in the forehead by a Grecian spear. Darkness came over his eyes and he crashed to the ground like a falling tower in the turmoil of the fight. Then a Greek, Elephenor, rushed forward as he fell and seized him by the feet to drag him away and strip him, but Agenor smote him as he stooped, and killed him. And Trojan and Achaian fought on over the dead, man against man, rending each other like wolves.

There Ajax slew Anthemion's son. The spear struck him full on the breast, and he fell as a stately poplar falls beneath the axe in a meadow by the riverside. And at that a son of Priam, Antiphus the gallant prince, hurled his spear at Ajax, and it smote Leucas in the groin, the comrade of Odysseus, who was carrying Elephenor's corpse away; and Leucas fell at the stroke while the burden slipped from his hands. The heart of Odysseus filled with anger when he saw his comrade slain, and he strode up through the ranks in his flashing armour, and took steady aim and flung his spear. The Trojans shrank away as he hurled it, but Democoön was struck through the temples and fell to the ground, with his armour jangling upon him. Then the foremost Trojans and Hector himself drew back, and the Argives shouted, and dragged away the dead, and charged.

But Apollo looked down from the citadel and called aloud to the Trojans:

"Up with you, sons of Troy! Never give way to the Greeks. They are not made of stone or iron, and Achilles is not with them now."

Then the daughter of Zeus, Athena of the Lake, went among the Achaians, and roused their spirit for the fight.

V

Meanwhile Hector had passed the oak-tree and the Scaian gate and the Trojan women crowded round him, asking for their husbands and their brothers and their sons, and he bade them go and pray to the Gods, and sorrow fell on many a heart. But he went on himself to the stately house of Priam, with its colonnades and the chambers of polished stone where the fifty sons of the King slept beside their wedded wives, and there his mother met him—Hecuba the bountiful, with Laodica beside her, the fairest of all her daughters. She took his hand and spoke to him and said:

"My son, why have you left the battle-field? You must be sore pressed by the foe, and your heart has bidden you come hither to lift up your hands to Zeus. Stay, and I will fetch you a wine that is sweet as honey, and you shall make libation to the Immortals and drink yourself, if so you will, and be refreshed. Wine gives strength to the weary, and you are wearied out with the struggle for our folk."

But Hector answered her, "Pour no sweet wine for me, dear mother, lest you should take my strength from me and I forget my valour. Nor dare I make libation to Zeus with unwashed hands, spattered with blood and filth. But go yourself to Athena, the leader of the host, and take the aged women with you, and lay on her knees the fairest robe you have, and promise her twelve yearling heifers if she will take pity on the wives and children of Troy and keep the son of Tydeus from the town, for he is a mighty spearman and terrible in war. Go you to Athena's temple, and I will go to Paris and summon him, if he will hear me. Oh, that the earth would open her mouth and swallow him! God has sent him for a curse to Troy, and to the kingly Priam and all his sons. If I but

saw him lying dead I could think I had forgotten all our sorrow at last!"

So his mother turned at his bidding, and bade her attendants summon the aged women through the town. And she went to the fragrant chamber where her broidered garments lay, worked by Sidonian women whom Paris had brought back with him across the seas, and she took out the brightest robe of all and went up to Athena's temple with the women in her train. And Theano, the fair-faced priestess, opened the door and took the robe and laid it on Athena's lap; and all the women prayed the Goddess to break the spear of Diomede and have mercy on the town. But Athena would not listen to the prayer.

And Hector strode on to the goodly house of Paris, built for him by the best workmen in Troyland, high on the citadel beside the royal palace. In at the door he went with his great spear in his hand, the bronze point sparkling in the light above the golden ring that held it to the shaft. He found Paris in his chamber fingering his splendid armour, shield and corslet and curved bow, with Argive Helen beside him, watching her maidens as they wrought at their beautiful work. Hector looked at his brother and spoke to him in scorn:

"Foolish heart, what right have you to sulk? The men are dying beneath the walls, the battle flames about the city, and it is all for you. You would turn on another man yourself if you saw him shirking now. Up with you, ere the city is on fire!"

Then Paris answered, "It is all true, Hector; you have not said a word too much. And therefore I will tell you why I am here. It is not from anger with the Trojans; it is because of the vexation in my heart. But even now my wife was persuading me to take the field, and truly I think it would be well; Victory changes her favourites. Wait for me a moment, and I will put on my harness. Or go, and I will follow, and overtake you, as I think."

But Hector the warrior answered not a word. And Helen spoke to him in her sweet voice:

"Brother, brother of mine, I know that I am hateful and the cause of all the harm. Would that the whirlwind had swept me out to sea the day my mother bore me, and that the waves had gone over me,

and all this had never been! But since the Gods would have it so, would that I were the wife of a nobler man! Of a man who felt his shame and his reproach among his fellows! As for him, his purpose is never fixed, nor ever will be; and I know he will pay the price one day. Nay, but come in, my brother, and sit beside me here. I know your heart is full of trouble because of my baseness and his folly. God has sent us an evil fate, and we shall be a song in all men's mouths for ever."

But Hector answered her, "Do not try to keep me here, Helen, in the kindness of your heart. I cannot stay. I must go back to help the others, who are in need of me. But do you rouse up that laggard, and see that he overtakes me before I leave the town. For I am going to my home, to see my wife and my little son. I do not know if I shall ever come back to them again."

With that he went away and on to his own house. But Andromache was not there. And the house-dame told him how she had heard that the Trojans were hard pressed, and had run to the walls as though she were crazed, and taken the child with her.

So Hector hurried back, down the broad streets of Troy, and when he reached the Scaian gate his wife came running to meet him, with the maid behind her, carrying his little son. And Hector looked at his boy silently and smiled, while Andromache stood beside him, weeping and clinging to his hand.

"Dear heart," she said, "your courage will bring you to your death. Have you no pity for your boy or for me? The Achaians will not rest till they have had your life. And if I lose you it were better I were in my grave. You are all I have to comfort me. My father and mother are gone: my father was slain by the great Achilles at the sack of Thebes. He slew him, and yet he did him no dishonour, for he burnt him on a pyre with all his armour round him, and raised a barrow over him, and the mountain-nymphs have planted elm-trees there. And I had seven brothers in my home, but they were all taken from me in one day; the swift Achilles slew them all. And he led my mother captive, but afterwards he set her free for ransom, and it was the arrow of Artemis that struck her in her father's halls. Ah, Hector! you are father and mother and brother to me, Hector, my husband! Pity me, and stay here

at the town. Draw up the folk beside the fig-tree, where the wall is easiest to scale. Three times the best of the Greeks have tried it: Ajax and Idomeneus have led them, and the sons of Atreus, and Diomede."

And Hector spoke in answer, "Yes, my wife, I have thought of it all. But I could not face the Trojans and the Trojan women if I shrank from the fight like a coward. And I could not bear it myself, for I have always fought among the leaders, for my father's sake and my own renown. One thing I know well—it is in my heart and mind: a day will come when holy Ilium must fall, and Priam of the stout ashen spear and all his people. But I do not grieve so much for that, no, not for the city nor for my own mother, nor my father, nor my brothers, nor for all the brave men who must die. It is for you I sorrow, when the Greeks drag you into slavery, and far away in Argos you must toil at the loom and carry water from the well; and they will look at you as your tears fall, and say, 'That is the wife of Hector, who was the best warrior when they fought at Troy.' And then sorrow will overflow your heart, and yearning for the man who could have saved you. Oh, that I may be dead, and the earth over me, before I hear your cry and see you carried off!"

And Hector held out his arms to take his boy. But the child cried and shrank back to his nurse's breast, frightened at all the armour and the great nodding horse-hair crest. His father and mother laughed aloud, and Hector lifted the glittering helmet from his head and laid it on the ground, and then he took his darling son and kissed him and danced him in his arms, praying to the Gods:

"Grant that my son may one day be as I, a leader and a prince among the Trojans! And may the people say as he comes back from the war, 'He is a better man than his father.' And may he slay the foeman and bring home bloody spoils to gladden his mother's heart."

Then he put the child in its mother's arms and she took him to her fragrant bosom, smiling through her tears. Her husband's heart filled with pity, and he put his arm round her and said:

"Dear, do not grieve too much. No man can send me to my death before my time. But no man can escape his doom, be it good or evil, when once the hour has come. And now you must go home, and

see to your own work and bid the maidens ply their tasks, and we men must do the work of war."

So he took up his helmet again, and Andromache went home, turning back again and again, and shedding heavy tears. And when she came among her women they filled the house with weeping. For they felt that Hector would never come back alive, and they mourned him as though he were already slain.

Meantime Paris had not been loitering: he had put on his inlaid armour and was hastening through the town. Down the steep citadel he came, proud as a splendid horse that has broken away from his stall and gallops over the meadows, arching his neck and tossing his mane; and his armour glittered about him like the sun at noon and he laughed aloud as he went. He came up with Hector just as he was turning from the place where his wife and he had talked together in their love. And he called out to him:

"Good brother, have I kept you waiting long? Am I not here to the moment as you bade?"

Then the noble Hector answered, "Good sir, no man could fairly call you coward. But you give way of your own accord and do not choose to fight, till my heart is sore within me when I hear the bitter words of the Trojans who suffer so much for you. But let us be going now, and one day we will make all well, if ever Zeus will let us drive the Greeks out of Troyland and set the bowl of thanksgiving in our halls."

VI

So the two brothers sallied out from the gate, Paris and glorious Hector, with their hearts athirst for the fight. The sight of them was as welcome to their comrades in their need as a fair wind to weary mariners who have toiled long at the oars. And as a fiery star shines out from the shadowy clouds and then is hidden again, so was Hector seen, now here, now there, in the van and in the rear-guard, and his armour flashed about him like the lightning of Zeus the Aegis-bearer. Then Greeks and Trojans sprang at one another and fought on unwearied, like reapers opposite each other in a rich field of corn, when the sheaves fall fast before the sickle.

Then Zeus sent down Iris of the golden wings and bade her give

this message unto Hector: "Hector, son of Priam, this is the word of Zeus. So long as Agamemnon leads, be cautious in the fight; but when he is wounded and turns his horses' heads, then I will put victory in your hands." And Hector listened to her words. He leapt from his chariot to the ground and went among the warriors to rally them, and they turned and faced the Greeks once more.

Now while the blood still flowed from his wound Agamemnon kept the field; but as it dried, his pain grew keen as the pangs of a woman in travail, and he leapt on his chariot and bade his charioteer drive him back to the ships. And Hector saw it and shouted, "On, men of Troy and Lycia! Their best warrior has gone and Zeus has given the glory unto me. At them now, and the day is ours!"

Then he strode to the front and fell upon the battle, as a storm wind leaps down on the sea. Great and small were swept away before him, as when the West wind tears the white clouds of the South, and scatters the foam on the surging waters. But Odysseus called to Diomede, "Stand by me now, my friend! It will be our shame if Hector takes the ships." And the son of Tydeus answered, "I will stand and face him; but it will help us little, for it is the will of Zeus that the Trojans should conquer now." So the two men turned about like two wild boars at bay, and a little breathing-space was given to the Greeks.

Together they slew the two sons of Merops, Merops, wisest of all seers: he had charged his sons not to meet their death, but their doom constrained them, and they would not listen to his words. And now for a while the fight was even. Diomede slew the son of Paion, who had left his horses behind him in his pride and could find no way of escape. Then Hector dashed up with a shout, and the men of Troy followed at his back; and Diomede shuddered and said to Odysseus, "Here is a sea of trouble rolling up; but let us stand our ground and meet it." And at the word he poised and hurled his spear and struck the crest of Hector's helmet. The socket kept off the spearhead, but Hector staggered back and fell on his knees, clutching at the ground, and darkness came over his eyes. Then Diomede went through the ranks searching for the spear he had thrown, and meanwhile Hector recovered breath and his chariot bore him away. But Diomede cried after him, "Phoebus Apollo has

saved you for this time, but we shall meet again, and the Gods may help me then."

With that he turned to spoil the son of Paion. But Paris leant against the gravestone on the mound of Ilus and drew his bow, and just as Diomede was stripping the helmet from the slain, the arrow flew and pierced his foot. And Paris sprang from his ambush with a laugh and called aloud in triumph, "You are hit! you are hit! My arrow has freed the Trojans from their fear."

"Fight with the bow, braggart," answered Diomede, "and steal women from their homes. Little would your arrows avail you if you met me hand to hand. I care no more for this than for a woman's stroke. A coward's blow is nothing. It is not so with me: when the spear leaves my hand my enemy is doomed, and his wife and children are left desolate."

But for all his boast his pain was sore on him. Odysseus came to his help and drew the arrow from his wound, and he mounted his chariot and bade his charioteer drive him to the ships.

And now the brave Odysseus was left alone, with none to stand beside him. Then he thought to himself, "What shall I do? It is ill to flee, but ill to be taken alone, and all the rest have fled. Well, let the craven flee; the brave man must stand firm, whether he slay or be slain."

Meanwhile the Trojan warriors came on and hemmed Odysseus in, like hounds round a wild boar who keeps them still at bay. He hewed down one and another and stripped them of their arms. Charops, the brother of Socus, was wounded by his spear, but Socus came to the rescue and shouted:

"No, cunning Odysseus, you must slay two brothers this day, or fall before my spear."

With that he hurled, and the spear drove through shield and corslet and pierced the flesh. But the wound was not mortal, and Odysseus knew that his time was not yet come, and he turned and cried, "You have checked me in the battle, but you shall pay for it with your life." Then as Socus fled he flung his spear, and drove it through his shoulders, and Socus fell in death.

But when Odysseus drew out the spear from his own wound the blood gushed after it, and the Trojans shouted when they saw

the streaming blood. Slowly he gave ground, and thrice he shouted to his comrades as loud as mortal man can shout, and thrice Menelaus heard his call. And he said to Ajax who was near him:

"Noble son of Telamon, surely that is the voice of Odysseus. It sounds like the cry of a man in need, cut off amid a host of foes. Let us go and aid him, lest ill befall him alone among the men of Troy."

So they went together and found Odysseus hard pressed among his enemies. As hungry jackals throng round a wounded stag in a dark forest among the mountains, so did the Trojan warriors throng round him; but still he plied his spear and made head against them all. And as a fierce lion comes suddenly upon the jackals and they flee before him, so did Ajax come, bearing his shield like a tower, and the Trojans scattered when he drew near. And Menelaus led Odysseus from the fight and supported him in his arms till his charioteer came up.

Then Ajax fell on the Trojans, driving all before him, like a torrent swollen by rain, which sweeps down from the mountains to the plains bearing oaks and pines away. Hector saw him not, for he was fighting far on the left by the river-bank, where men fell thickest and the war-cry rose round Nestor and Idomeneus. There the Achaians still held their ground, till Paris wounded Machaon, the good physician, with an arrow from his bow. Idomeneus feared for him and said to Nestor:

"Mount, and take Machaon in your chariot and drive hard to the ships. A physician is worth a hundred men."

So Nestor mounted and drove Machaon to the ships. But Hector's charioteer, Kebriones, marked the Trojans in distress, and said, "Hector, while we conquer here our men on the right are being driven back. It is Ajax, son of Telamon, that harries them: I know him by his mighty shield. Let us turn our horses thither."

With that he lashed the horses and they flew forward, trampling on the dead bodies and the fallen shields. Then fear came on Ajax and he turned and swung his shield behind him, glancing round upon the host, and drew back slowly, step by step, for his heart misgave him for the ships. Like a savage lion driven out from the fold, after the herdsmen have tried to scare him all night long,

brandishing torches and hurling their javelins, and at last in the morning he slinks away; or like a stubborn ass, who has turned into a cornfield, and eats the standing corn though the boys break their sticks on his back, and will not go until he has had his fill—so did Ajax fall back before the Trojans, sore against his will, and the foemen followed after, smiting at him with their spears. Now he would turn and hold them at bay, and now he would give ground once more; and still he stood between Trojans and Argives and barred the way to the ships, and still the spears fell thick behind him and around him, or stuck fast in his great shield.

Then Eurypylus saw him and went up to his aid and slew a Trojan at his side. But Paris drew his bow once more and wounded Eurypylus in the thigh. And he was forced back again, but he called to his comrades as he turned, "Friends, stand your ground and stand by Ajax, or he cannot escape alive!" So the Greeks closed up together, shield to shield, and couched their spears, and Ajax came to meet them and turned again when he reached the ranks of his friends. Thus they fought on like burning fire.

But Achilles stood on the stern of his tall ship, watching the struggle and the rout; and as he looked he caught sight of Nestor's horses, covered with foam, bearing their master and Machaon from the fight. And he called to his friend Patroclus, and Patroclus came from the hut at his call, and that was the beginning of his doom.

"Friend of my heart," said Achilles, "now surely the Achaians will stand round my knees in prayer, for their distress is past endurance. But go, ask Nestor who is that wounded man he brings with him. As they passed he looked to me like Machaon the physician, but I did not see his face."

So Patroclus ran by the ships and found the heroes in Nestor's hut, where his handmaid was mixing a bowl for them. And Nestor saw him standing in the door, and rose from his seat and led him in and bade him sit beside them.

But Patroclus said, "I may not sit, old friend. I am sent by one whom I fear and honour, and my errand is but to ask the name of yon wounded man, and I see for myself it is the chief Machaon. And now I must take word back to Achilles. You know yourself how quick he is: he might blame a man who is not to blame."

But Nestor answered, "How can Achilles pity the wounded Greeks? He knows not of our trouble. All our bravest lie stricken among the ships. Diomede is wounded, and Odysseus, and Agamemnon; and Machaon I have brought with me from the field. But the great Achilles does not care and has no pity. Does he mean to wait till the ships are fired upon the beach in spite of all that we can do, and we fall dead beside them? For my strength is not the strength that once was mine, when we fought with the men of Elis for their cattle. I killed a chief that day and we brought rich booty home, and my father Neleus was glad, for it was the first time I had gone out to battle. But three days after, the men of Elis came against us in full force, and the two sons of Aktor were with them, and my father tried to keep me back and hid my horses, for I was the only son that he had left alive and he said I was too young to know much of war. Yet I went out in spite of him on foot, and made my mark among our warriors, though the rest were in their chariots. And we put the foe to rout and drove them across the plain till we came to Bouprasion, and there I killed the last of them and we turned home once more. Those were the days when I could fight with men. But Achilles keeps his valour for himself; yet I know he will repent, and bitterly, when the people are destroyed. Oh, my son, remember the command your father gave you on the day he sent you out from home! I was there and heard it, and Odysseus was with me too. We had come to the house of Peleus to summon the warriors for Troy, and we found your father there with you, and Achilles was beside you. And the old Peleus offered sacrifice in the courtyard and poured out the wine from a golden bowl. We stood in the gateway, and Achilles saw us and sprang up and brought us in. Then Peleus charged him to be ever the first and the bravest in the field. And your old father said to you, 'My son, you are older than Achilles, though his birth is the nobler and his might the greater. Remember to give him wise counsel, and he will hearken to you for his good.' You have forgotten that charge; yet speak to Achilles now and he may hear you. Who knows whether you might not persuade him, with Heaven's help? There is power in a friend's word. Or if some warning from his mother holds him back, at least let him suffer you to fight in his armour and lead the Myrmidons and bring

deliverance to the Greeks. The Trojans might take you for him and the Achaians would have time to breathe: a little time is breathing-space enough in war. And you are all fresh and unwearied and could drive the weary foemen to the town."

Then Patroclus' heart was stirred, and he made haste back to Achilles. But as he came past the ships of Odysseus, where the army had their meeting-place, he saw Eurypylus coming from the fight, limping and stained with sweat and blood, and he spoke to him in pity and asked of the fortune of the day. And Eurypylus said:

"There is no help for the Achaians; they must die beside their ships. All our best are wounded, and the Trojans still renew their strength. But bring me to your ship and cut the arrow from my wound and spread healing salves on it, for so men say Achilles taught you, as Cheiron the good Centaur once taught him."

And Patroclus said, "What can I do? I bear an errand from Nestor to Achilles; but for all that I will not forsake you in your need."

So he brought him to his hut and cut the arrow from the wound and bathed it, and crumbled a healing root over it, which staunched the blood and took away the pain.

VII

But while Patroclus lingered with his friend the fight went on hand to hand; and now it was plain that the wall and the trench the Greeks had made about their camp could not protect them long. The scourge of God had struck the host, and they crowded back on the ships before the face of Hector. Down he came upon them like a wild boar who turns on the hunters and the hounds; they close their lines to meet him and the arrows fly thick and fast, but nothing can daunt him until his courage brings him to his death, and wherever he makes his rush the ranks give way. And as they came to the trench Hector gathered his comrades about him for the charge. But his horses refused the plunge and neighed in terror on the brink, for the fosse was wide and deep and set with stakes.

Polydamas, Hector's brother-in-arms, saw it, and he came up to him and said, "Hector and comrades all! We are fools to take our horses here. The trench is steep, the stakes are sharp, and the wall

beyond is close to the brink. Here is no place for chariots. Well and good, if Zeus meant to destroy the Argives utterly, but if they should rally and turn and drive us back into the fosse not one of us would be left to carry home the news. Come, let us do as I say. Let our squires hold the horses here, and let us form round Hector and follow him on foot. The Achaians will not stand if their day has come at last."

The words pleased Hector well, and he sprang to the ground at once, and the rest of the Trojans did as they saw him do. Each man left his horses to his charioteer and they ranged themselves on foot into five companies. Hector and Polydamas were at the head of the boldest band, Paris led the second, Helenus and Deïphobus and Asius the third, Aeneas was with the fourth, and Sarpedon was the captain of the allies with Glaucus under him.

Sarpedon's men closed up together, shield to shield, and went straight against the foe. But Hector's warriors were checked on the brink of the fosse. For an eagle swooped above them on the left with a blood-red snake in its claws. Now the snake was breathing still, and suddenly it reared itself and struck, so that the eagle dropped it on the ground and flew screaming down the wind. And the Trojans shrank at sight of the omen Zeus had sent. Then Polydamas spoke again:

"Hector, it is your way, I know, to cross me in debate, though what I say is sound. Truly no man of the people is suffered to speak against you, in council or in war; you must always be the first. Yet I will utter my mind once more. Do not let us fight beside the ships. For if I read that omen aright, this is what the end of it will be: as the eagle dropped the snake and never brought it home to its brood, so will it be with us. For even if we break through the wall and the Greeks give way, we shall not return as we came; we shall leave many a man behind us at the ships."

But Hector frowned on him angrily: "Polydamas, I cannot praise your counsel as I did. Nay, you know better than that yourself. What! Are you mad? Would you have me forget the words of Zeus himself and the promise that he gave? You bid me trust in the fowls of the air, but I care no whit for them: they may fly to left or right for me, to the East and the sunlight or to the darkness

of the West. Let us put our trust in Zeus the Almighty, the Lord of Heaven and Earth. We have one omen and the best—to fight for our fatherland. And why should you fear for yourself? If every man of us were to fall you would be safe enough; you have not the heart to stand your ground. But if I see you flinch and turn back others from the fight, I will slay you with my own hand."

With that he led the way and his men followed with a cheer. Then a wind from Zeus awoke in Ida and blew the dust straight against the ships, and the Trojans' hearts were glad as they rushed upon the wall. They tugged at the ramparts and tore down the battlements and heaved up the buttresses and the piles. Still the Greeks would not give way; they closed the gaps with their ox-hide shields, and shot at every man who came beneath the wall.

The mighty Ajax and his namesake, Ajax son of Oïleus, went up and down the line and heartened the men at every point. "Comrades," they said, "there is work for all of us now. Every man is needed, weak and strong alike. Let none fall back upon the ships for any cry: set your faces to the foe and cheer each other on, and Zeus, the Lord of the Lightning, will save us yet."

So they shouted and struggled in the din, and the stones flew thick and fast across the wall, like snowflakes on a winter day when Zeus, the Lord of Wisdom, sends his arrows abroad. He puts the winds to sleep and the snow falls and falls until the mountain-peaks are covered, and the jutting headlands, and the tilled fields and grassy meadows, and the harbours and the shore of the grey sea, and only the waves can keep it off as they roll up on the beach.

But even so great Hector would never have broken the bar and got within the gate if Zeus the Counsellor had not roused his son Sarpedon for the work. He set his great round shield before him, wrought of hammered bronze and stout ox-hide, held firm with golden rods, and he took two spears in his hand, and made ready for his rush, like a hungry mountain-lion who will come right up to the homestead after the flocks, and though he find the shepherds ready he will not fear them. He will make his spring and get his prey or fall there in the front. So Sarpedon turned to Glaucus and said:

"Glaucus, why have we the foremost seats in Lycia and the best

of the banquet and the bowl? Why do the people honour us and give us demesnes by the riverside, fair orchards, and rich cornlands? We ought to stand in the forefront and meet the fire of war, and our warriors would say, 'We have no cowards for our kings. Their herds are fat and their wine is sweet as honey, but their hearts are stout, and they are ever the foremost in the fight.' Ah, friend, could we save ourselves from death and old age for ever, I would not send you into the lists of war, but ten thousand fates are round about us, and no man can escape. Forward then, whether the foemen win the day or we."

And at the word Glaucus was with him, and the two of them went forward with the host of their Lycians at their backs.

Now Menestheus the Athenian marked them bearing down upon him, and he looked along the wall for help in that hour of need, and he marked the two Ajaxes standing near, but his shout could not reach them through the din. So he sent his herald Thoas to summon them to his side.

"Quick," he said, "we are face to face with death. The Lycians are upon us, ever the fiercest in the fight. Bring both Ajax and his namesake to the rescue if you can, but if they are too hard pressed themselves, at least bring Ajax, the son of Telamon, and his brother Teucer the archer."

So Thoas ran along inside the wall and took the message, and Ajax, son of Telamon, came back with him at once, leaving his namesake to hold the place, and Teucer followed with his bow. In the nick of time they came, for the Lycians were on the battlements like a thundercloud, and they dashed together into the fight, face to face against the foe.

There Ajax smote Sarpedon's friend, the valiant Epicles, and down he dropped from the tower like a diver, dead upon the ground. And Glaucus was shot in the arm by Teucer as he clambered up the wall. His rush was stopped, but he slipped down cautiously so that the Greeks should not see that he was wounded and triumph over him. Sarpedon saw that he was gone and his heart sank, yet he pressed on still. He swept an Achaian away before him, and gripped the rampart and tugged, and the whole battlement gave way and fell, and a great breach lay bare.

But in the same moment Ajax and Teucer took aim at him, and Teucer's arrow struck him on the baldric and Ajax smote him on the shield and sent him reeling with the blow. He was forced to give back a space, yet he would not yield, for his heart was set on glory. He turned and shouted to his men, "Shame on you, Lycians, shame! Why do you hang behind? Can I cut my way to the ships alone? The more men, the better luck."

Then the Lycians fought the fiercer for his words, but the Argives stood the firmer on the other side, and the work seemed long and hard. The Lycians could not hew their way across, and the Argives could not shake them off when once they had got their hold. The rampart lay between them like a boundary between two neighbours at strife over their tiny shares in the common field; and across the rampart they lashed at the lifted shields. And many were wounded in the back as they twisted and turned in the struggle, and many in the breast right through their armour, till the whole wall ran with blood. Yet still the Greeks would not give way, and still the fight hung even, as even as the scales in the hands of an honest woman when she measures out the wool she has spun, to earn her scanty wages for her children's sake. Till at last Zeus gave renown to Hector who was the first to get within the wall. Keen and clear his cry rang out to the Trojans:

"Up with you, tamers of horses! Break their wall and set their ships ablaze!"

Every man of them heard him, and they rushed for the wall in one close pack and surged up on the battlements. But Hector seized a stone that lay in front of the gate, a huge stone shaped like a wedge—two men, as men now are, could hardly move it—but Hector lifted it as a shepherd lifts a fleece and balanced it in one hand, aiming it straight at the doors, great double doors, shut by two cross-bars on the inner side and made fast with one bolt. He came quite close and steadied himself, his feet wide apart, and he put his whole weight into the cast and hurled, and struck the doors full and burst the hinges. In crashed the rock as the wood groaned and the bars gave way, and the doors fell before it. Then Hector leapt in with his face like the sudden night, all in his shining armour and with two spears in his hands. No mortal man could have stopped him

when once he was within the gates, none but the Gods, and his eyes were like fire beneath his brows. He turned and shouted to the Trojans behind him, and they heard and followed him over the wall and through the gateway, and the Achaians fled in uproar among their ships, while the din rose high and had no end.

VIII

Now all this time Patroclus had sat with Eurypylus, to comfort him and put simples on his wound, but when he saw the Trojans sweep over the rampart and heard the uproar and the shouts, he groaned, and struck his hands upon his thighs and cried:

"Eurypylus, I can stay by you no longer, for the fight goes hard. Your squire must look to you, and I must hasten to Achilles and beg of him to take the field. Perhaps with Heaven's help I might persuade him: there is power in a friend's word."

Even as he spoke he hurried away. And still the Argives stood their ground as the foemen closed upon them. They could not shake them off, though the Trojans were fewer than they, but they would not let them through. The battle hung even still from end to end, like a carpenter's line stretched tight along a plank. Ajax and Hector faced each other, fighting for one ship and the same; Hector could not force his way to the ship, nor could Ajax drive Hector off, but he ran his spear through Caletus, Hector's kinsman, who was bringing fire to burn the fleet, and Caletus crashed to the ground while the torch dropped out of his hands. Hector saw his kinsman fallen in the dust, and he shouted out to his men:

"Hold your ground, warriors of Troy! Save the son of Clytius, save him from the Greeks!"

Then he hurled his spear at Ajax, and it killed the man who stood beside him, Lycophron, his squire, who lived with him at home. Ajax shuddered and said to his brother:

"Teucer, my lad, they have killed our good old friend whom we honoured as a father in our halls. And where are your arrows now that Phoebus Apollo gave you?"

At that Teucer drew his bow and let an arrow fly. And he smote Cleitus, the squire of Polydamas, who had driven his horses into the press for Hector's sake and was busy with the reins. He was look-

ing the other way when the deadly arrow flew; it sank into his neck and he fell to the ground, while his horses started off with the empty chariot rattling on behind. But Polydamas saw it, though he could not save his squire, and he went to the horses' heads, and gave them to Astynous, and strictly ordered him to hold them on the skirts of the fight and keep his eyes upon the battle, while he went back into the van.

Then Teucer aimed another shaft, this time at Hector, and he would have stopped his onset there and then had not Zeus watched over Priam's son. The good bow-string snapped as Teucer drew it, so that the shaft swerved aside and the bow dropped out of his hand. Teucer shuddered, and said to Ajax:

"Curse on it! Some God breaks all our plans to pieces. See, he has dashed the bow from my hands and snapped the new bow-string that I bound on afresh this morning."

Ajax answered, "Dear lad, let your bow and arrows lie, since the Gods have flung them down. But take a long spear in your hand and put a shield upon your shoulders and fight with the Trojans and rally our men. We must not lose the ships."

Then Teucer ran and laid the bow in his hut, and flung a stout shield across his shoulders and put a helmet on his head and took a mighty bronze-tipped spear, and was back again with Ajax.

Now Hector saw that Teucer's bow was gone, and he shouted to his men, "Trojans and Lycians, warriors of Troy! Forward to the ships! With my own eyes I saw Zeus break their champion's bow. He is on our side at last and brings the Argives low. Forward, one and all! The man whom death finds here, let him die. Well for him if he dies for his fatherland! His wife will be safe and his children, and his home unhurt, if the Achaians sail home at last."

But Ajax called to his comrades in his turn: "Think of your honour, Argives, for now we must win or die. How can we see our homes again if Hector takes the ships? Hear him call for fire to burn them! Hear him! That is no call to dance. We must meet them hand to hand: there is no other way. Better stake all at once than wait to be strangled here by weaker men than we."

So he roused them heart and soul, and so the fight went on. There the Phocian king was killed by Hector, and Antenor's son

Laodamas by Ajax, and Polydamas hewed down Otus, a captain of the Epeian lords. His comrade Meges saw it and leapt on Polydamas; but Polydamas slipped aside and another man was wounded in his stead. Then Dolops of Troy set upon Meges, and smote him through his shield, but his corslet kept him safe, and he hewed at Dolops' helmet and shore the scarlet plume away. Yet still the Trojan fought for mastery till up strode Menelaus unobserved and ran him through the body with his spear, and he fell prone upon the ground. The two Greeks swooped down to seize his armour, but Hector called to Melanippus, the kinsman of the slain:

"Say, are we to yield like this? Do you take no heed when you see your cousin slain? Follow me; there can be no respite now till we destroy the Argives, or they take and sack the town."

So the two led on the Trojans, but Ajax kept heart in the Argives still: "Be men, my friends, and do not disgrace each other now! Hold together, and there is hope for us yet; there is only death in flight."

And to that call they answered and made a ring of swords about the ships while Zeus urged the Trojans on. Then Menelaus turned and spoke to Antilochus: "Antilochus, you are the best of our younger men, swifter of foot and stouter than the rest: leap out and see if you could slay one of the foemen now."

Then Antilochus was roused and darted out from the ranks, took aim, and hurled his glittering spear. The Trojans gave ground as it flew, and it did not fly in vain. Melanippus was struck in the breast as he faced the fight, and he fell crashing to the ground. Antilochus leapt on him as a dog on a wounded stag, but Hector raced to meet him, and Antilochus could not face his charge. He turned and fled as a wild beast flees after it has killed a man. Hector's men gave a mighty shout and hurled their spears after him, but he reached the host of his friends and turned again.

Then the Trojans swept on to the ships like lions, and Zeus gave them strength on strength. It was his will to give Hector glory until he should fire the ships and fulfil the curse of Thetis. Till that hour Zeus waited, till he should see the blaze of the burning ship. Then he would sweep the Trojans back once more and bring the Achaians fame. So he kindled the heart of Hector, who raged as a fire rages

in the hills through the deep forest-glades. The foam was on his lips and his eyes were burning beneath his dreadful brows, under the tossing helmet-plume. It was Zeus in Heaven that gave him honour above all the host that day, because he was near his fate: already Pallas Athena called on the right hand of Achilles and the day of doom. But for that one hour he led where the weapons flashed and the press was thick.

The Greeks stood to meet him like a wall, like a cliff towering up from the sea in the paths of the winds and the breaking waves. But he fell on the line as the swollen billow falls sweeping over a ship, when hull and masts are lost in the foam and the wind roars through the sails, and the mariners' hearts turn cold, for death has been very near. So the hearts of the Achaians sank within them when Hector sprang, as a lion springs on a great herd of kine. The herdsman knows not how to save them; he runs hither and thither while the lion pounces on one in the midst and devours it before the rest, and terror is on them all. So terror came on the Argives before the face of Hector.

Back they drew between the ships, between the sterns of the first line, and the Trojans poured in after them. Further still they were forced, right back to the huts, but there they stood their ground, shoulder to shoulder, ashamed and afraid to fly. For each man called on his fellow, and Nestor entreated them all by the memory of their sires:

"Play the man, my friends! Remember your children and your wives, your homes and your parents and your dead! I speak for them, I ask you not to shame them. For their sake, for the sake of those who are not here, I bid you hold your ground."

But Ajax, the great heart, could not bring himself to stand back where the other Achaians stood. Up and down the decks of the ships he strode, with a huge pole in his hands, two and twenty cubits long. Like a horseman riding four horses along the open road, springing from one to another as they fly along, while men and women gaze at him in wonder, so Ajax sprang from ship to ship, while his battle-cry rang out to the open skies.

Nor was Hector a laggard in the race. As an eagle swoops on a flock of water-fowl he darted for the ships, and the mighty hand of

Zeus was with him, gathering the host behind. Then once more the bitter fight began. Unwearied and unworn the armies seemed, so savagely they fought. And as they fought the Argives felt they would never escape alive, and the Trojans thought to burn the fleet and slay the men beside them. Hector seized the stern of a ship—a good sea-going ship that brought Protesilaus to Troy but never brought him home—and round it Trojan and Argive hewed at one another, hand to hand and face to face. It was no hour for bow and javelin; battle-axe and hatchet, spear and sword they swung, side by side, with one thought in their hearts. Many a good dagger dropped from scabbard and hand that day, and the dark ground streamed with blood. Hector had clutched the ship's ensign on the stern, and held it, calling to his men:

"Quick with the fire, and shout for victory! This is our day of days! We take the ships that came to us against the will of God. They have been our curse, because our old men dared not let me fight beside them as I wished. But this day Zeus has given back our wits and shown us victory at last."

With that the Trojan onset grew still more fierce, and even Ajax could not stand his ground. He drew back a little, from the deck to the bridge, thinking his last hour had come, and there he kept his guard, cutting down every Trojan who came near. And ever his cry rang out:

"Sons of the Greeks, heroes of war! Remember your valour! Have we any succour to look for, any wall behind us? We have no city of refuge near; we are alone on the plain of Troy, our backs to the sea, far from our native land. Our own hands alone can save us."

And still as he shouted he fought, and ran his spear through every Trojan who came up at Hector's call, till twelve of them lay dead before the ships.

IX

Meanwhile Patroclus had reached Achilles, and stood beside him with the tears streaming down his face. Achilles pitied him and said, "Why are you all in tears, Patroclus, like a baby girl who runs along beside her mother and asks to be taken up, and stops her and pulls at her gown and looks at her tearfully till she takes

her up? Have you news for the Myrmidons or for me alone? Has a message come from Phthia? Or is it grief for the Argives, and the destruction that has come on them through their insolence? Speak out, and let me know it too."

And Patroclus answered sadly, "Oh, Achilles, our champion, do not be angry now, when such trouble has come upon the Greeks. All the leaders lie wounded at the ships. Diomede is wounded, and Odysseus, and Agamemnon, and Eurypylus is shot through the thigh, and still you will not give way. May I never nurse my wrath like you! A curse is on your courage. What use will it ever be if you do not save the Argives now? Surely Peleus was not your father, not Thetis your mother, but the grey sea bore you and the sheer cliffs, savage as your heart. But if your mother has brought some oracle from Zeus which keeps you back, at least let me go forth and lead the Myrmidons and bring some hope to the Greeks. Give me your armour to wear, and perhaps the Trojans will take me for you and draw back, and the Greeks have time to breathe: a little breathing-space is time enough in war, and we fresh men could drive the weary Trojans to the town."

So he prayed and did not know that he was praying for his own death.

And Achilles answered with a heavy heart, "Patroclus, I heed no oracle, and it is no message that I have from Zeus, but the bitter anger that comes into the heart when a man is robbed by his comrade and his prize taken away. It is anger at my wrongs, for the girl that the Argives took from me when I had won her with my spear. Agamemnon took her from me, as though I had been an alien and unknown. But we will let the past be past. One cannot nurse anger for ever. It is true I said I could not give up my wrath until the battle-cry came to my own ships; yet go now, put on my armour and lead out the Myrmidons, since the Trojans are upon the ships and the Argives are driven to the sea. All Troy is upon us, for they do not see my helmet gleaming in the press; if they did, they would fly and fill the watercourses with their dead; and they would have seen it had Agamemnon been my friend. But now the spear of Diomede cannot defend the Greeks and I cannot hear the hateful voice of Agamemnon: it is the voice of Hector the slayer that is

ringing in my ears. The Argives are yielding, and the Trojan battle-cry fills the plain. Fall on them, Patroclus, in your might, before they fire the ships and we lose all hope of our return. But listen to what I say, that I may get great glory and win back the girl whom the Argives gave me, and gifts to make amends. When once you have driven them off, come back and do not fight without me, lest some God come down to help them: Apollo loves them well. Come back and let them fight alone. Would God that every man of them might fall, Greek and Trojan both, and we two be left alone to take the crown of Troy!"

But even as they talked Ajax was harder and harder pressed. The helmet rang about his temples with the blows, his breath came thick and fast and the sweat poured down his limbs, while his left shoulder grew weary with the burden of the shield, though still he held it firm. How was it then that the fire reached the Argive ships at last?

Hector struck at Ajax and hewed the bronze point from his spear, and Ajax was left with the headless shaft in his hand and knew that Zeus had foiled him and given the victory to the foe. He drew back, and the Trojans threw their fire on the ship, and it flamed up over the stern. Achilles saw it, and shouted, "Up with you, Patroclus, I see the rush of the flame! They will take the ships and cut off our retreat. Put on my armour with all speed; I will call out the host."

And already Patroclus had put on the armour, the greaves bound with silver clasps and the starry corslet, the silver-studded sword and the mighty shield; and on his head he set the helmet with its terrible waving crest. And he chose two spears that he could wield, for he could not hold the mighty spear of Achilles, which Chiron the Centaur had given his father, cut from an ash on Pelion: that spear no man but Achilles could hurl. Then Automedon, the faithful charioteer, led the horses beneath the yoke, Tawny-mane and Dapple, children of the West Wind, swift as the wind themselves; and the horse Pedasus was yoked beside them, a mortal beside the immortal steeds.

Then Achilles called the Myrmidons to arms and they gathered round him, like a pack of wolves round a stag that they have slain.

Now there were fifty ships that Achilles had brought to Troy, and in each ship he had fifty comrades and five trusty captains over them all. And he mustered them with their leaders and gave them this command; "Myrmidons, let no man of you forget the threats you hurled at the Trojans when I held you back beside the ships, and you accused me and clamoured against me and were ready to go home. Now is the time for the work of war which you have craved so long. Now keep your stout hearts and go forth to meet the foe."

So he stirred their souls within them and they closed up their ranks till their line was like the wall of a great house with stones close-set against the wind. There they stood, man to man, shield upon shield and helmet upon helmet, and the long horsehair crests touched as they waved in the air. And in front of the ranks stood the two, Patroclus and Automedon, waiting to lead them on.

But Achilles went first into his hut and opened the inlaid chest which Thetis had put in his ship, full of cloaks and warm rugs to keep away the cold. He took out a precious cup from which no man drank but he and from which he made libation to no God but Zeus. And he purified it with brimstone and with running water, and washed his hands and filled the cup with wine. Then, standing in the middle of the courtyard, he looked up to heaven and poured out the wine and spoke: "Zeus, to whom the Pelasgians pray, Lord of wintry Dodona, hear me from afar! And as thou didst hear my prayer before and didst avenge me on the Greeks, grant me once more my desire! I wait here among the ships, but I send my comrade to the war with all my followers. Give him great glory, O Zeus, and let Hector know that my squire has strength to fight alone; and when Patroclus has driven the foemen from the ships, let him return to me unscathed, with all his armour and his companions in the fight."

And the great Father heard his prayer, and part of it he granted and part withheld. He granted him that Patroclus should save the ships, but he denied his safe return.

Then Achilles put away the cup and came out to see the clash of the Trojans and the Greeks. And his men poured out like wasps on the roadside, after boys have teased them and they are ready to

attack all passers-by. Patroclus called aloud to them, and they answered with a shout that made the whole fleet ring, and they fell upon the enemy as one man.

The Trojans looked and saw Patroclus in the glittering armour, and their hearts sank, for they thought Achilles himself had put away his wrath, and each man glanced about him for some way of escape. Then Patroclus hurled straight into the thick of the throng, hard by the burning ship, and killed the Paionian leader at the head of all his men, and the foemen left the ship there, half-burnt as it was, and fled. Thus a break was made in the press, as when a storm-cloud drifts away from the mountains, and all the peaks and the valleys stand out in the light, and the depths of the clear sky open.

So for a moment the Greeks drew breath, but the battle did not cease. The Trojans fought a stubborn fight. Every Achaian leader chose his man and flung his spear; Patroclus struck down one who turned before him, Menelaus ran Thoas through the breast, the two sons of Nestor slew two brothers at a blow—noble warriors both, Sarpedon's friends—and Ajax sprang on Cleoboulus and clutched him and hewed away his head. Man after man, they seized them as wolves seize scattered sheep, till at last the Trojans' courage failed them and they fled.

Now all this while Ajax had sought for Hector through the host, but Hector knew the turn of the fight and covered himself with his great ox-hide shield and stood by to save his men. At last the war-cry and the rout swept rolling from the ships, and Hector's swift horses bore him away, but many of his followers were caught in the trench and many a car destroyed.

And still Patroclus pressed forward, shouting death to the Trojans, and they filled the ways with their cries of terror now that the ranks were broken. As torrents rush down to the sea on an autumn day when Zeus has sent a storm to punish some unjust city and the waters roll from the hills and destroy men's handiwork, even so the Trojan host streamed over the plain, striving to reach the town. But Patroclus fell on them again and cut off their escape and hemmed them round, and there he took full vengeance for his friends.

But when Sarpedon saw the slaughter, he shouted to his men, "Shame on you, Lycians! Whither do you flee? Stand by me now,

and I will face this man and learn who it is that works this havoc, and brings so many to the ground."

So saying, he leapt from his chariot and Patroclus when he saw him leapt down too. And they rushed upon each other like vultures swooping from the rocks. Zeus saw them and pitied them, and said to Hera his wife: "Alas for Sarpedon, the dearest of all men to my heart! His hour has come to fall by the hand of Patroclus. What shall I do? Shall I snatch him away from the fight and bring him home to wealthy Lycia again, or shall I leave him to his doom?"

And Hera answered, "Dread son of Cronos, what is it you have said? He is a mortal, fated long since to die, and would you save him from his doom? Save him if you will, but we Immortals will not approve. For if you do this, others will strive to save their sons, and there are many sons of the Immortals fighting round Priam's town. No, he must die; but if you love him and your heart mourns for him, send the twin brothers, Death and Sleep, to bear him back to Lycia, and there his kindred will bury him in a noble tomb and give him the honours of the dead."

And the Father of Gods and men could not refuse, but he shed tears of blood upon the earth for his dear son's sake, who was to die by Patroclus' hand, at Troy, far from his home.

Thus the two came on, and Patroclus smote Sarpedon's squire and brought him to the ground. But Sarpedon missed his aim and his spear struck Pedasus, the mortal horse, who fell moaning, breathing out his last. The two immortal steeds reared in terror and the reins were caught and tangled, till Automedon leapt down and cut the dead horse loose. Again Sarpedon hurled, but his dart flew wide again, over Patroclus' shoulders. Then Patroclus cast and not in vain. He smote Sarpedon just below the heart, and he dropped like some tall tree, some slender pine that the woodmen have felled upon the mountains to make a mast. And as he lay there dying he called to his friend:

"Dear Glaucus, you were ever a fighter, and now, if ever, you must put forth your might. Rally the Lycians and save my body from the Greeks. It will be a shame to you for ever if they strip me of my armour as I lie here dead beside the ships. Go forward now and lead our men."

Then darkness came over Sarpedon's eyes, and Patroclus set foot on his breast and drew out the spear, and the soul of Sarpedon followed it.

And Glaucus grieved bitterly as he looked upon his friend, and his heart bled to think that he could not save him. He looked at the wound in his arm where Teucer's arrow had struck it, and he prayed to Apollo for help: "Hear me, O King! Thou dwellest in Troy as in Lycia, and thou canst hear a man in his need wherever he may be! My wound is deep and the blood will not be staunched and I cannot grasp my spear. And now Sarpedon, our bravest, is fallen and Zeus has left his own son to die. Do thou heal me of my wound, O King, and give me strength that I may lead the Lycians and fight myself for the dead."

Then Apollo heard him, and the pain of the wound ceased and strength came back to Glaucus, and he strode out among them all, Lycians and Trojans both, urging them on for Sarpedon's sake. "Hector," he cried, "would you forget your allies who die for you, far from their dear ones and their homes? Sarpedon is fallen, he who upheld the land of Lycia by his justice and his might. Patroclus has struck him down, but let us stand by him and keep off the Myrmidons who would avenge their comrades and do dishonour to his corpse."

And at his words horror and grief laid hold of every Trojan, for Sarpedon had been the bulwark of their city, stranger though he was. They rushed on the Argives and Hector led them forward. But Patroclus put his own heart in his men, and cried aloud to Ajax: "The man is slain, Sarpedon, who first leapt up on the Achaian wall. Come, let us take his body and strip off the armour, and strike down his comrades who are fighting to keep us off."

So both sides were spurred to the attack and they met over Sarpedon's corpse with a mighty roar. And Zeus brought thick darkness over the battle because of his dear son's death. First the Trojans made headway and Hector slew a stalwart Myrmidon, one of the bravest men, striking him on the head with a stone, so that he fell down dead upon the corpse. And when Patroclus saw his comrade fall he swept out through the foremost fighters like a falcon scaring the daws and struck down a Trojan with a stone, and they all drew

back for a spear-cast, but fought on still. And Glaucus slew his man among the Archaians and Meriones among the Trojans. Aeneas hurled his spear at Meriones in return, but Meriones stooped and let it pass, and it stuck quivering in the ground beyond. Then the two men stood railing at one another till Patroclus came up and bade Meriones have done. "The Trojans will not give way for taunts," he said; "the earth must have more corpses first. Words are for the council; our hands are for war. Let us fight, not talk."

So he led them on, and the clash of their weapons rang like the din of woodcutters in the mountain glades. And Sarpedon's body was now so covered with blood and dust and darts that no one could have known him where he lay, while men thronged round him like flies buzzing round the brimming milk-pails in the spring.

And all the while Zeus gazed at them and never turned his eyes away, wondering whether he should let Hector kill Patroclus now over Sarpedon's corpse. At last he resolved that Achilles' squire should drive the Trojans back to the city first.

So he put the heart of a weakling into Hector's breast, and Hector leapt into his chariot and called on his men to flee, for he knew how the scales of Zeus were turning. The Lycians fled with him, and the Boemen fell upon Sarpedon's corpse and stript off his armour, and Patroclus sent it to the ships.

Then Zeus called to Apollo, "Go down and take Sarpedon out of the range of the darts. Cleanse the black blood from his body and carry him far away and bathe him in a flowing river and anoint him with ambrosia and clothe him with immortal garments; and send the two swift messengers, the twin brothers, Sleep and Death, to carry him to the fertile land of Lycia. There his kinsmen will bury him and raise a tomb and a column and give him the honours of the dead."

So Apollo went down from the peaks of Ida and bore Sarpedon away. He carried him to a flowing river and bathed him and anointed him with ambrosia and clothed him with immortal garments, and laid him in the arms of the swift messengers, Sleep and Death, who bore him home to Lycia.

But Patroclus called to his horses and to Automedon and drove on to his doom. Had he remembered the word of Achilles he would

have escaped alive, but the will of Zeus is ever stronger than the will of man. And as he drove on to death, he struck down the enemy right and left, Autonous and Echeclus and many more, and the Trojans fled before him. But Hector held in his horses by the Scaian gate, in doubt whether to sally forth again or summon his people to the wall. Then Apollo came and stood beside him in the form of Asius, his mother's brother, and chided him: "Would I were strong enough to force you, Hector! It would go ill with you then to shirk the fight. Come, drive your horses out against Patroclus; perchance you may slay him and Apollo give you glory."

Then Hector gave the word to his charioteer, and Apollo went out into the press, spreading a panic among the Greeks. But Hector passed the others by and aimed at Patroclus alone, who stood awaiting him, a spear in his left hand and a jagged stone in his right. And he hurled the stone at Kebriones, Hector's charioteer, and smote him on the brows and struck out his eyes, and he fell forward from the chariot like a diver from the shore. Then Patroclus shouted, "What a nimble diver we have here! Surely he would do wonders diving for oysters at sea! There are good tumblers in the town of Troy, I see." Then he rushed on the body, while Hector leapt down from his chariot, and the two men struggled for the dead like two lions on the mountains hungry for a stricken deer. And there the Trojans and the Achaians met and fought, and gave no way, like the East wind and the South, shaking a deep wood in the forest glades, when beech and ash and cornel are ground together and broken. And there lay great Kebriones, fallen in the dust, stript of his chivalry.

At last as the sun turned westering the Achaians seemed to bear down the foe, and yet it was not to be. They dragged out Kebriones' body and stript off the armour, and Patroclus made three deadly rushes and thrice he slew nine men. But at the fourth rush his death rose up before him; for Phoebus Apollo came on him in his might, unseen and veiled in mist, and smote him with his hand upon the back and dazed his eyes and struck his helmet off. It rolled away beneath the horses' hoofs, the helmet of great Achilles that had never been fouled with dust or blood before. And the spear broke in Patroclus' hands while shield and baldric fell from his

shoulders to the ground, and his corslet was unclasped by the blow the God had dealt. He stood there shaken and amazed, till young Euphorbus came behind him and struck him between the shoulders with his spear. Yet even so he did not fall, and Euphorbus snatched his spear from the wound and fell back into the crowd, for he dared not face him, naked though he was. So was Patroclus overcome, and as he drew back toward his friends, Hector closed with him and drove his own spear home deep into the belly. That stroke felled him to the ground, and sorrow seized the Achaian host.

But Hector stood above Patroclus like a lion above a dying boar, and boasted over him: "Ah, you said that you would sack our town and take our women captive! Fool, Hector was before you with his swift horses and his spear. The vultures will devour you here, and Achilles, with all his valour, has brought you little luck. He sent you out and bade you not come back till you had torn the bloody tunic on my breast, and in your folly you tried to do his bidding."

But Patroclus answered faintly: "Boast on if you will. Zeus, and Apollo, who took away my armour, gave you the victory. Twenty like you, if they had met me in fair fight, would have fallen to my spear. Fate and Apollo have struck me down and Euphorbus dealt the blow. You are but the third. And hearken well to this. You have not long to live. Death stands beside you and grim Fate, for Achilles comes."

Then his soul passed to the House of Death, wailing for its manhood and its youth. But Hector spoke on to the dead, "What means this boding talk to me? Who knows if Achilles may not be the first to die and if my spear may not slay him?"

Then he set his foot on the corpse and drew out the spear; and he turned to pursue Automedon, but the immortal horses bore him out of reach, the horses that the Gods had given Peleus for a glorious gift.

X

Now as Achilles waited by the ships he saw the Achaian rout, and he knew in his heart what had happened, and the thought came into his mind, "Will the Gods bring the evil upon me of which my mother told me when she said that the best of the Myrmidons

would fall before I died? Surely Patroclus has been killed. Yet I told him to turn back when he had saved the ships and not to close with Hector."

And even while he doubted Antilochus ran up and stood before him in tears and told his message: "Son of Peleus, I have a bitter tale to tell, and hard for you to hear. Patroclus is fallen, and they are fighting round his body, and Hector has won the armour."

Then a great darkness came over Achilles, and he fell on his face in the dust and poured ashes on his head. The women rushed out wailing and beating their breasts, and Antilochus wept with them, holding Achilles' hands, for he feared he might take his life. But he cried out with a bitter cry, and his mother heard him where she sat in the hollows of the sea by her aged father, and she wailed aloud in answer. And the Nereids gathered round her from all the depths of the waters, and the silver cave was filled with them. And they beat upon their breasts while Thetis wept before them:

"Listen to me, my sisters, listen and hear my sorrow! I bore a son, valiant and glorious, the greatest of heroes, and he grew up like a sapling, like a young tree in an orchard plot. I have borne the noblest of men for the worst of fates. I nurtured him and sent him with the ships to fight at Troy, but I shall never see him returning home again; and even while he lives he is in misery and I cannot give him comfort. But I will go and see him and he will tell me his grief."

So she rose from the waters with the Nereids behind her, and the waves of the sea parted before them, and they came to the coast of Troy and went up on the beach to the ships of the Myrmidons. Then Thetis stood beside her son and drew his head on her breast and said to him, "Tell me, my son, what is your sorrow? Zeus has granted your prayer; the Greeks have been driven back to their ships and disaster has come upon them."

And Achilles answered out of his grief, "Yes, mother, the Lord of Olympus has granted my desire. But what does it profit me since my dear friend is dead, Patroclus, whom I loved as my own soul? He is dead, and Hector has won the glorious armour which the Gods gave my father on his wedding-day. Oh, that his wedding had never

been, and that you had lived alone among the daughters of the sea! Your only son must die, and you must have endless grief: you will never welcome him home again. For I can bear my life no longer unless I slay Hector and avenge my friend."

And Thetis answered him through her tears, "I shall have you but a little while, my son, if that must be; for your death must follow close on Hector's."

But he cried, "Let it follow at once, since I could not help my friend when he was slain! He has perished, far from his home; he needed me, and I was not there to save him. And now I will never come home again: I brought no help to Patroclus, nor to all my friends whom Hector slew; I sat here by the ships cumbering the ground. Yet I am a better man than any Achaian of them all,—better in war, I mean:—I am not the best in counsel. Oh that strife might vanish from the earth, and anger, that takes a man's senses from him, sweeter than honey in the mouth, but burning in the heart like fire! So it was when Agamemnon angered me, but we must let the past be past and overcome our wrath. I will go forth and find Hector who slew my friend; then let me meet my doom when the Gods will have it, even as Heracles met his, though he was the dearest of all men to Father Zeus. I will die as he died, but I will win glory first. Many a Trojan woman shall mourn for my return, and the men of Troy know that I have come back at last. And you must not try to hold me back; you cannot change my purpose."

And Thetis answered, "Yes, my child, it is well done to help your friends. But remember that the Trojans have your armour. Hector wears it in his pride, though his triumph will not be for long. Wait for a little while till you see me here again. I will come tomorrow as soon as it is dawn and bring you glorious armour from the Gods."

Then she turned to her sisters of the sea and bade them go down to the depths of the great waters and tell the tale to her father. And she herself went up to high Olympus to the house of Hephaestus, the mighty armourer, to beg his help for her son.

Meanwhile the Achaians were driven hard by Hector and could not win their way into the camp. Thrice Hector clutched the body of Patroclus by the feet, and thrice Ajax and his fellow forced him

back. Yet still he clung to his prey, and he would have dragged it from them in the end had not Iris come from heaven to the son of Peleus, sent by Hera secretly.

"Rouse yourself," she cried, "rescue Patroclus! There is fierce fighting close at hand, and men are falling round his corpse. Hector is on fire to win it and fix his head upon the city walls. Up and save him now! It will be a shame to you for ever if his body is flung to the dogs of Troy!"

Then Achilles asked her, "Iris, which of the Gods has sent you?" And Iris said, "It is Hera, the wife of Zeus. But Zeus knows it not."

Then Achilles said again, "How can I go into the battle? The foemen have my armour, and my mother bade me wait until she brought me weapons. For there is no man's armour that I could wear, except maybe the shield of Ajax, and he is fighting in the van."

But Iris, the swift messenger, answered him, "Yes, we know that your armour is taken from you. Only go forth as you are and show yourself at the trench."

Then Achilles rose, and Athena flung her aegis over his shoulders and set a fiery cloud above his head like the beacon lit from an island-city to summon help against the foe—it has been a column of smoke all day, but as the sun goes down the fire flames out and the neighbours see it across the straits. He strode through the gateway and took his stand at the trench and shouted, and his voice rang out like a trumpet under a beleaguered town. The foemen heard and trembled, and the horses swung round, foreboding doom. Thrice Achilles shouted over the trench and thrice the Trojans wavered.

Then the Achaians drew Patroclus forth from the battle and brought him in, and they laid him on a litter and stood round and made lament. And Achilles saw his friend lying on the bier, the friend whom he had sent forth into the field that day. Then Hera hastened the lingering sun down to the streams of Ocean; darkness came, and the Achaians had rest from the fight.

Meanwhile the Trojans unyoked their horses where they were, and held a council, standing; none dared sit down, for fear that Achilles had come back at last. Then Polydamas spoke to them

wisely, for he was the only man of them all that could look before and after and foresee what must come. He was Hector's comrade; they were born on the self-same night, but one of them was the warrior and the other the counsellor. Now he took up the word and said, "My friends, let us go back to the city and not wait till daylight finds us here, in the plain, far away from the walls. While the quarrel lasted between Achilles and their king the Achaians were easier to fight. Then I was glad enough to bivouac by the ships, but now I am full of dread; the son of Peleus will never linger in the plain where Trojans and Achaians used to fight, he will challenge us for our city and our wives. Listen to me, I implore you, and let us go back to Troy. Night has stopped Achilles now, but if he finds us here in the morning, we shall know it to our cost. If you will take my counsel, we will keep watch in the city behind our walls and towers, and at early dawn put on our harness and take our stand on the battlements. It will go ill with him then if he tries to press the assault: his fleet horses will spend themselves beneath the walls in vain."

But Hector answered sternly: "I'll counsel this, Polydamas. We have been cooped up behind the battlements long enough till all the wealth of the city has been spent, the gold and the bronze that were the wonder of the world. The son of Cronos had turned his face from us, but now that he has given us glory at last and let me drive the Achaians to the sea, it is too late for such talk as yours. None of the Trojans will listen to you: I will not let them. No, we will keep our watch here and take our supper under arms, and the Trojan who fears for his wealth let him give it to his folk. Better they should have it than the Greeks! And at early dawn we will put on our harness and wage battle here. Then if Achilles has indeed come back, he may find it the worse for him. I will not fly him; I will meet him face to face whether I win or die. The luck of war is for every man, and the slayer is slain one day."

So Hector spoke, and the Trojans listened to his words and rejected the wise counsel of Polydamas, for Pallas Athena took away their wits.

But all night long the Achaians mourned for Patroclus, with the son of Peleus at their head. He laid his destroying hands on the

breast of his friend, and in his anguish he groaned aloud: "Vain was the promise I gave to the hero Menoitius long ago! I said I would bring his son safe home again after we had sacked Ilium and shared the spoil. But Zeus does not grant men all their prayers. Now he and I must lie here together in Trojan earth, for I too shall never return home to gladden my mother Thetis and my father Peleus. But before I follow you, Patroclus, I will bring you Hector's head, and I will slay twelve noble youths of Troy before your pyre. Till then you shall lie here beside the ships, and captive Trojan women shall make lamentation round you day and night."

Then at his bidding his comrades set a great caldron on the fire and filled it with water and kindled the flame. And they washed the corpse and anointed it with oil, filling the wounds with precious ointment, and they laid it on a bier, wrapped in a white robe from head to foot.

Meanwhile in Olympus Zeus spoke to Hera his wife, "You have gained your end: you have roused Achilles. Surely the Achaians must be children of your own." And Hera answered, "A mortal man would do as much for his fellow. And shall not I, that am your wife and the Queen of Heaven, make the Trojans feel my wrath?"

So they talked in Olympus. But now Thetis had come to the house of Hephaestus, the famous house of bronze, glittering like a star, which the lame God had built for himself. There she found him, sweating in his smithy and working hard at his bellows; he was making wonderful tripods that ran on golden wheels and moved of their own accord. They were almost finished, except for the inlaid handles, and he was fitting these to their place and hammering in the rivets. As he worked away Thetis came to the door, and Charis, his lovely wife, went up to greet her, and clasped her hand and said, "Dear and honoured friend, what brings you to our house? It is long since we have seen you. Come in and be welcome here." So she brought Thetis in and made her sit down on a silver-studded throne, and gave her a footstool for her feet. Then she called to her husband, "Hephaestus, come here; Thetis would speak with you."

"She is ever an honoured guest in my house," the wise God said, "for she saved me when my own mother had me cast out, in anger

at my lameness. It would have gone ill with me then had not Thetis given me shelter, and Eurynome the daughter of Ocean. Nine years they kept me hidden in their hollow caves, and I made chains for them and bracelets and many a lovely jewel, and all the while the murmuring stream of Ocean foamed outside. And none knew that I was there, neither God nor mortal, only Thetis and Eurynome who saved my life. And now the fair-haired Thetis has come to my house and I must pay my debt. Give her all that a guest should have, while I put away my bellows and my tools."

Then he rose from the anvil, moving nimbly for all his lameness and huge bulk. He laid aside the bellows and stowed the tools in a silver chest, and washed his face and breast and arms. Then he took his staff and went limping from the forge, and he had handmaidens of gold to help him as he moved. They were like living women, young and fair, and they had wit and skill and the power of speech. So he came to where Thetis sat, and he clasped her hand and said, "Why are you come to our house, fair Thetis? It is long since we have seen you. Tell me what is in your thoughts, for my heart would have me do your bidding if it is in my power to do it."

And Thetis answered in tears, "Ah! Hephaestus, surely I am the most unhappy of all the Goddesses. I was taken from the sea-nymphs and given to a mortal, sore against my will. And now he is old and sorrowful, and other sorrows have come on us to bear. He gave me a son, valiant and glorious, the greatest of heroes, and I sent him to Troy, but I shall never welcome him home again in his father's halls. Short-lived must he be, and while he lives he is in trouble, and I cannot give him help. The maiden whom the Argives had chosen for his prize Agamemnon took from him. And he lay eating out his heart in grief for her, till the Trojans drove the Argives back upon their ships and hemmed them in, and the old men made entreaty to my son. Then, though he would not succour them himself, he put his own armour on his friend Patroclus and sent him with his warriors to the field. And all day long they fought by the Scaian gate, and they would have sacked the town had not Apollo slain Patroclus as he led the van. And now I come to you and clasp your knees for my son's sake. Give him a shield and a helmet

and a corslet, for his own armour was lost when his friend was slain: and now he lies stretched upon the ground and will not be comforted."

"Take heart," said the lame God, "and have no fear for the armour; I will see to that. I cannot guard him from his doom—would to Heaven that I could—but I will make him noble armour, so that men shall wonder when they look at him."

Then Hephaestus went to his furnace and set his bellows to work, and they blew upon the crucible of themselves, blowing hard or soft as he needed from time to time; and he cast gold and silver and bronze into the furnace, and set out the great anvil, and took the tongs and hammer in his hands.

XI

So when Morning rose from the sea in her saffron raiment, Thetis came with her gift of armour to the ships. Achilles had fallen on Patroclus' body and was weeping bitterly, and his followers stood round him in their grief. But the Goddess went up to him and clasped his hand and said, "Child, we must let Patroclus be, for it was by the will of God that he fell. But take this glorious armour Hephaestus made, such armour as no man yet has borne upon his shoulders."

Then she laid it down before him, and it rang out in all its splendour. The Myrmidons were struck with awe, and dared not gaze on it; but Achilles gazed, and his eyes flashed fire, and rage and joy came on him together, as he held in his hands the glorious gifts of the God.

Then he cried to his mother Thetis, "Mother, the arms are worthy of the God that made them! I will take them and put them on: but I fear for the body of my friend; the flies may light on it and breed worms in it."

But Thetis of the silver feet answered him, "Child, have no fear of that, for I will keep it safe and fairer than it was. And now you must summon the Achaian warriors and give up your wrath against the king. Then put on all your strength."

So she comforted him and gave him strength; and then she poured ambrosia and ruddy nectar into the nostrils of the dead, and left Achilles to go to the ships alone. And he went down along the

beach, shouting his terrible cry, and called the Argives together. And they all came out from among the ships, helmsmen and stewards and all, because Achilles had come back at last. Diomede came, and the noble Odysseus, both of them limping from their wounds and leaning on their spears, and they sat down in the front of the assembly. At last Agamemnon came, wounded too, where Koön had struck him in the fight.

And when they were all assembled, Achilles rose and said, "Son of Atreus, was it well for us two to eat out our hearts and fight for the sake of a girl? Better had Artemis slain her with her shafts the day I took her to myself! Hector and the Trojans have cause for joy, but the Achaians will remember our quarrel long. Come, let us put away our anger and let the past be past. I for one will hold out no longer, and here I give up my wrath. Summon the warriors to the field, and let me fall upon the Trojans. Then let us see if they will camp by our ships tonight. Methinks the man who escapes my spear today will be right glad to rest."

Then the Achaians rejoiced that the great-hearted son of Peleus had put away his wrath, and Agamemnon spoke:

"Friends and heroes, followers of war, it is well to listen when a man stands up to speak, and ill to interrupt him. For what man could find his words in an uproar? Though he be a clever speaker, it will trip him in his speech. And now I will explain myself to the son of Peleus in reply; and do you all mark well my words. The Achaians have often blamed me for this quarrel, but I am not the cause. Zeus and the Fates and the Spirit that walks in darkness put a blind madness in my heart the day I took Achilles' prize for myself. What could I do when Zeus willed it so, Zeus who governs all things? For Madness is the eldest child of Zeus, and she makes all men mad. Her feet are light and do not touch the earth; she floats above the heads of men to work them ill. Aye, and she once blinded Zeus himself, when Hera deceived him about the birth of Heracles. So it was with me when great Hector slew the Argives at our ships; I could not forget the madness which had struck me at the first. But now I will make amends and give full recompense for my fault. Come, then, to battle and rouse the host."

And Achilles answered, "Yes, Father Zeus, thou bringest strange

madness upon men! The son of Atreus would have never roused my anger as he did, he would never have led away the damsel against my will, had not Zeus chosen to bring death upon the Greeks. But go now and take food, and after that to battle."

Then he broke up the assembly and they went away to their own ships, while the leaders gathered round him and begged him to eat, but he would not: "I beg you, if any of you love me, do not speak to me of food, for my grief is heavy on me. I will wait till sunset, and endure."

Then he made the other chieftains go, but the sons of Atreus stayed with him, and Odysseus, and Nestor, and Idomeneus, and Phoenix, the old Myrmidon; and they tried to soothe him, but he could take no comfort until he had plunged into the gulf of war. And as he bethought him, he cried:

"Alas, dearest of comrades, how often did you spread the board for me yourself, quickly and well, as the Achaians were hurrying out to war! And now you lie here slaughtered, and I cannot bear to eat or drink because I long for you. My sorrow could not have been worse if I had heard of my father's death, who weeps for me in Phthia while I am fighting in a foreign land for deadly Helen's sake. He may be dead even now, or else he is lingering feebly in his sad old age, waiting for the news that I am gone."

And he wept, and the elders mourned with him, for they thought themselves of all that they had left at home. Then Zeus looked down and pitied them, and called Athena to him: "Child, have you forgotten Achilles altogether, the man of your own heart? He is sitting there before the high-prowed ships, weeping for his comrade. The others have gone to their meal, but he will take no food or drink. Go, pour ambrosia and nectar into his breast, that he may not faint for hunger."

And Athena needed no speeding, but swooped like a wide-winged falcon from the sky, straight to Achilles' hut, and dropped ambrosia and nectar into his breast, and strengthened him. Just then the Achaians poured out from the ships, thick as snowflakes falling from the clouds, when the wind sweeps cold out of the northern sky; the helmets glittered, and the shields, the corslets, and the spears, till the gleam went up to heaven, and the whole earth laughed aloud and

rang to the tramp of feet; while in the midst of them all Achilles armed himself. His eyes were blazing, and he gnashed his teeth, for his heart was full of unbearable grief and rage against the men of Troy. He put on the greaves with their silver ankle-pieces, and the corslet for his breast, and slung the sword upon his shoulder. And he took the mighty shield which shone afar like the moon, or like a beacon-fire on the mountains which sailors see when the storm-wind is driving them far across the waters. And he set the great helmet upon his head with its waving plumes of gold. Then he tried the armour and it fitted him well, and he rose as though on wings. He drew from a stand the spear which no other man could wield, the spear that Chiron had given his father long ago, an ashen shaft from Pelion. And Automedon and Alkimus yoked the horses to the car. Automedon took the whip and sprang up, and Achilles mounted at his side, bright as Hyperion in his glory, and he called on his father's steeds:

"Tawny-mane and Dapple, sons of Flying-foot, this time remember to bring your charioteer safe home! Leave him not behind, as you left Patroclus, dead."

But one of the horses spoke in answer, for the white-armed Hera gave him the power of speech. He bowed his head so that the mane fell to the ground beside the yoke, and he said, "Yes, noble master Achilles, we will save you today, but your hour of doom is near; and the cause is not with us, but with the Gods and Destiny. It was not our sloth that left Patroclus to the foe. The bravest of the Immortals struck him down, and gave the glory to Hector. No wind could outstrip us, not the West Wind himself, the swiftest of them all. And now death is waiting for you yourself at the hands of a hero and a God." So spoke the horse, and then the heavenly law took back his power of speech.

And Achilles cried, "Tawny-mane, why need you prophesy to me? Well do I know my fate. I know I must die here far from my home. But I will not stay my hand till the Trojans are sick of blood."

So he leapt in among the foemen, clothed in his might and shouting his terrible cry. Iphition went down before him, and Demoleon, Hippodamas, and Polydorus, one of Priam's sons. Priam had charged

him not to fight, for he was his youngest child and dearly loved, but he was the swiftest runner in the host and he had dashed in among the foremost fighters to show his speed. And there, as he darted by, the javelin of Achilles caught him in the back where the corslet joined and pierced him through.

When Hector saw his brother fall a mist came over his eyes and he could hold in no longer. He rushed against Achilles like a flame, brandishing his spear, and Achilles leapt out to meet him, shouting savagely:

"See, there is the man who slew my friend, and struck me in the heart! We cannot shirk our meeting in the paths of war. Come nearer, Hector, and take your death!"

But Hector answered boldly, "Mock me not, son of Peleus, you cannot cow me as though I were a child. I could use taunts as well. I know you are a mightier man, but victory lies on the knees of the Gods. Mayhap the weaker man will take your life; his spear has been found keen enough before."

So saying he hurled, but Athena with her lightest breath turned back the bolt and it fell again at Hector's feet; and Achilles sprang at him fiercely, crying his terrible cry.

But Apollo snatched Hector away, easily as a God can, and hid him in a mist, and Achilles drove three times with his spear, and three times smote the mist; and he cried, "Dog, you have escaped your death this time, though it came very near! This time Apollo has rescued you, and you will pray to him, I warrant, when next you take the field. But I will slay you yet, if any God will help me. And now for the rest of your men."

Then he struck Dryops down, and Dardanus and his brother, fighting side by side. And Tros, Alastor's son, besought him for his life and clasped his knees and looked for pity. But there was no pity now nor tenderness in that heart, and he smote him as he knelt.

So he raged on through the host, smiting right and left with his spear, like a forest-fire driven by the wind across a parched mountain side. Over the trampled corpses his horses trod, as oxen tread out the barley on a threshing-floor; while the blood spurted up on

his axle-trees, and the rims of the wheels ran red, and his own hands were wet with gore as he pressed on in the awful fight.

But when they came to the ford he cut the flying crowd in two, and half of them he drove into the plain towards the city and half into the river. Right into the stream they plunged, struggling and crying, till the banks resounded with the din, and the men were swept in the eddies hither and thither, like locusts driven to the water by a fire. Then Achilles left his spear among the tamarisks and took his sword in his hand and leapt in to do his work. The Trojans fled from him under the hanging cliffs as the fish will fly from a dolphin in the sea. And when his hands were tired of slaughter he took twelve Trojan youths alive, like frightened fawns, and tied their hands behind them, and sent them to the ships as the blood-price for Patroclus' life.

Then he turned back to the river-bed, and there he met Lycaon, Priam's son. He had taken him prisoner once before, in a night attack on Priam's orchard. Lycaon had gone out to cut branches from a fig-tree for chariot rails, and Achilles had taken him alive and sold him for a slave in Lemnos, but a friend ransomed him afterwards, and he escaped, and had been home and happy for eleven days, and now on the twelfth he fell again into Achilles' hands. There he stood before him, trembling and terrified, for he had flung away his shield as he struggled to escape, and Achilles looked at him, and said:

"Aha! what is this great wonder that I see? The proud Trojans whom I slew will be rising from the grave. The deep grey sea that keeps so many back has not restrained this man. Now let him taste of my spear and see if the earth can hold him."

As he spoke, Lycaon drew near and tried to touch his knees, for he longed to live. Achilles thrust at him, but he ran in under the spear, and fell before him, and the shaft stood over his head. Then he clutched the spear with his other hand and cried:

"Spare me, O foster-child of Zeus, for I was your suppliant once before, and I have eaten bread at your table, the day you took me captive in the orchard and sold me into Lemnos for a goodly price. I have been ransomed for thrice that sum, and I have been home for

twelve days now. Surely our Father Zeus must hate me, to give me into your hands a second time. My mother Laothoë bare but two of us to Priam; the other, Polydorus, you have slaughtered among the foremost fighters. I am not full brother to Hector, and must I perish too because he slew your comrade, the gentle and the brave?"

But there came an austere answer, "Poor lad, no pleading and no ransom can avail you now. Once, when Patroclus lived, I would give the Trojans quarter and sell them beyond the sea; but none shall escape me now whom the Gods deliver into my hands, and above all not one of Priam's sons. Die, my friend! You must die too. Why should you lament? Patroclus is dead, and he was a better man than you. And death is hanging over me, for all my valour and my glory: aye, though my father was a hero, and though a Goddess bore me, some day, by noon or night, arrow or spear will lay me low."

Then Lycaon loosed his grasp, and sat there, stretching out his hands. And Achilles drew his sword and smote him in the neck, and threw him by the feet into the stream, and shouted over him, "Lie there among the fishes, and let them feed on you! Your mother will never lay you on your bier! Scamander will roll you in his eddies to the sea, and the fish leap up to snatch the white flesh of Lycaon. So may all perish whom I pursue, until we reach the citadel of Troy. The swirling river will help none of you, though you have sacrificed bulls to him, and thrown live horses into his pools."

So Achilles boasted in his fury, but his taunts roused the anger of the River-God, and he vowed to succour his Trojans.

Meanwhile Achilles darted at another foe, the young Asteropaius, who turned and faced him in the hollow river-bed, for the God put courage in his heart. And Achilles cried, "Who are you that you dare to face me? Hapless are the fathers whose sons encounter me!"

But Asteropaius answered, "I come from the rich Paionian land, and my race is the breed of Axius, the River-God, who begat my sire. But why ask me this, O son of Peleus? The hour has come for fight."

Then Achilles poised his mighty ashen beam, and Asteropaius hurled two spears at once, left-hand and right. One struck Achilles' shield, but it could not pierce the gold the God had smithied, and one grazed his elbow and drew blood, but did no other harm. Then

Achilles flung, but missed his aim, and the spear-shaft sank deep into the cliff. At that he drew his sword from his thigh and made for his enemy, while Asteropaius tugged at the spear behind him, thrice, and thrice in vain. And the fourth time he would have broken off the shaft, but Achilles struck him in the navel, and he fell gasping to the ground, with the darkness of death in his eyes. Then Achilles sprang at his breast, and stripped the corslet from it, and boasted over the dead:

"Lie there, lie there! Ill for the son of a River to challenge the son of Zeus! You have a River beside you now, but he cannot help you if he would! Zeus is greater than all great waters, and none can fight against him, not the mightiest stream on earth, not the deep-flowing Ocean himself, father of all the seas and the sea-ward murmuring rivers and the well-springs of the world. Even Ocean trembles before the thunder-bolt of Zeus when it falls crashing from the sky."

With that Achilles left his foeman, lying dead upon the sand, for the dark waters to encompass him, and the eels and fishes to feed upon his flesh—and turned to chase the dead man's comrades who had fled along the stream when they saw their champion fallen. Seven of them he slew, and more he would have slain, if the River had not taken the likeness of a man and called from his eddying pools, "Great is your might, Achilles, and great your deeds, above the might of man! Surely the Gods are ever with you. Yet though the Trojans must be slaughtered and Zeus consent to it, slay them not, I pray you, between these banks of mine! Drive them out into the plain and slay them there, if slay you must; for all my lovely streams are choked with gore."

And Achilles answered, "So be it, great Scamander. I will drive them out as you bid me, but I cannot cease from slaughter until I pen them in the city and make trial of Hector face to face."

And with the word he plunged into the water, but even as he leapt from the bank the River rose against him, roaring in full flood, thrusting the dead before him, and hiding the living in the hollows of his pools. Huge was the wave that fell upon Achilles, driving straight upon his buckler, sweeping his feet from under him. He clutched at an elm-tree to save himself, and tore it from

the bank, so that it fell right across the current, bridging the watercourse, and he struggled out of the whirlpool, terrified, flying down the plain, swift as the black eagle, the swiftest of all birds, his armour rattling as he fled. But the River thundered behind him, close on his heels, close as the water that sings along the channel a gardener cuts for it, quicker than he can clear the earth away. And the River gained upon Achilles, for the Gods are mightier than men. All the Immortals seemed against him, and, if he tried to turn on his pursuers and look them in the face, the great waters smote him; and he fled the faster in his fear, while Scamander licked up the dust beneath his feet.

Then he looked up to Heaven and prayed in his despair: "Father Zeus, will no God pity me and save me from the River? Oh that I had any fate but this! Surely my mother flattered me, for she said I must die by the darts of Apollo beneath the walls of Troy. Would I had been slain by Hector, the noblest of them all! Then I should have died like a warrior, at a warrior's hands, but now I must be drowned like a swineherd in a storm!" Then suddenly, as he prayed, Athena and Poseidon came to him and took him by the hand and spoke to him, putting fresh hope and courage in his heart, and he struggled forward once more through the flood in the strength that they had given, the dead men and their harness floating round him on the waters.

But still Scamander raged: his billows rose higher and higher, and he called to his brother, the River Simoeis:

"Help me, brother! Hold back this man, or he will take the town of Troy! Flood your watercourses! Fill them with rolling rocks and driftwood, thundering down from the hills, and his strength will not avail him nor his beauty nor his gallant weapons! With sand and shingle I will cover him, so that his friends shall never find his bones nor a mound be needed for his burial."

Then once more the waters rose against Achilles in a surging cataract, swollen with blood and the corpses of the slain. Black and immense they towered, ready to engulf the man. But Hera saw, and cried aloud in her terror, calling to her son, Hephaestus the Fire-God:

"Up with you, my son! The River and you are enemies of old,

and you must fight him now! Wake up your flames, and I will call the West Wind and the South! Burn the trees by the riverside, fling fire on the waters, let no entreaty soften you, until I bid you check your flames myself!"

At that Hephaestus rose and fired the plain, till the bodies of the dead were burning and the bright water was choked and the earth grew dry as a threshing-floor dries beneath the harvest-wind. Then he turned his glancing tongues along the river-bed, and the poplars blazed and the tamarisks, the lotus and the water-reeds, while the fishes writhed beneath his furnace-breath. The River shrank and cried, "Hephaestus, how can I fight your flames? None of the Gods can conquer you, the conqueror of all! Make peace with me, and let Achilles sack Troy if he will."

For now Scamander's waters seethed and bubbled as the fat seethes in a cauldron, and none of his streams could flow. Then he made entreaty to Hera, "Hera, why should your son pursue me thus? I am no more to blame than all the Gods who have given help to Troy. I will yield if you bid me, and if your son will give me peace. Yea, and I will swear not to succour the Trojans in their evil day when the sons of the Achaians fire the town and all Troy is ablaze."

Then white-armed Hera listened to his prayer, and called to her son Hephaestus:

"Stay your hand, my glorious son! No Immortal should suffer so much for mortal men."

At the word the Fire-God quenched his flame, and the shining waters of the River rolled once more along their bed.

But Achilles swept on over the plain, after the flying Trojans, as the smoke sweeps over the sky when a great city is on fire and all men are full of fear.

Now the aged Priam stood upon the tower of Troy, and when he saw the host routed and panic-struck, and that there was no defence, he went down to the warders along the wall. "Hold the gates open," he cried, "until our people are safe within; they are flying fast, and Achilles is hard upon them. Then shut the gates behind them and bar him out."

So they opened the gates and held them wide, and the Trojans

saw safety before them; but they were parched with dust and thirst and Achilles was at their heels. And the Achaians would have got within the walls had not Apollo leapt forth to save the town. He went to Agenor the prince, Antenor's son, veiled in mist, so that Agenor could not see him, and he put courage in his heart and stood beside him to ward off the hands of Death. Yet Agenor wavered when he saw Achilles come, and he said in his heart:

"Woe is me! If I fly before him with the rest he will pursue me and cut me down as a coward. But what if I leave them here, and flee by another way to the glades of Ida, and hide me in the thicket? Then in the evening I could bathe, and wash off my sweat in the river, and come back again to Troy. . . . But why do I dream of that? He might see me as I was making off and run me down, and then there would be no escape. What if I go out and face him? Surely his flesh may be pierced like other men's, and he has but one life, though the son of Cronos is giving him renown."

And he resolved to face Achilles, as a leopardess will face a hunter and will not turn at the bay of the hounds, wounded though she is: she will not give way until she has had her grapple or fallen dead. So Agenor refused to fly until he had made trial of Achilles, and he held his round shield before him and poised his spear and shouted:

"Hail, great Achilles! Do you mean to take proud Troy today? I tell you more must be paid for her than you have paid as yet. There are more of us here, and stout men too, who will fight for our dear ones and keep Ilium safe. Yea, you yourself must fall, brave warrior though you be."

Then he hurled his spear and struck Achilles on the leg and the greave rang to the blow, but the spear dropped back and did not wound him, and Achilles rushed at Agenor in his turn. But Apollo caught up Agenor and wrapped him in the mist, and sent him out of the war in peace, and he took upon himself the likeness of the man to draw Achilles on. So the two sped over the plain and along the river-bank, and ever Apollo kept a pace or two ahead and lured Achilles away. Thus the Trojans had time to get within their walls; and they did not wait for the laggards, nor look to see who was safe; they poured in like a torrent till the city was thronged with the rout.

XII

But while the others crowded into the city and rested behind the battlements, quenching their thirst and wiping the sweat away, Hector stood outside, alone, by the Scaian gate, to meet his doom. For now Phoebus Apollo spoke to the son of Peleus, "Why do you follow after me, Achilles? Cannot you see that I am a God? You have let the Trojans escape you, and they are safe within their city, while you have turned away after me. You cannot slay me, you have no power over me." And Achilles answered in fury, "Then you have fooled me, traitor! You have robbed me of my prize, because you knew you had nothing to fear." And with that he turned back towards the city once more and sped across the plain, his armour glittering as he ran.

King Priam was the first to see him come, bright as Sirius when he rises in the autumn, blazing through the gloom and bringing plagues upon mankind. The old man groaned in anguish and tore his hair, and called out in entreaty to his son, where he stood before the gate, bent on giving battle to his foe:

"Hector, my son, do not face this man alone; he is far the stronger and he has no pity. Would that the Gods loved him no more than I! Dogs and vultures should devour him. He has robbed me of my noble sons, slaughtered them or sold them into slavery in islands far away. And where are Lycaon and Polydorus now? I cannot see them among the fugitives. If they are still alive and prisoners, I could ransom them again: I have gold and bronze enough. And if they are dead, that would be misery to their mother and to me, but for the people it would be less to bear, so long as you are safe. Come back, dear son, and save our city and our women. Have pity on me, and think of all the woes that Zeus will bring upon me in my age, to see my sons killed and my daughters carried away, and the chambers of the house laid waste, and the little children dashed upon the ground. And when I have seen all this the sword will fall on me too, and the dogs I fed will devour me at my own gate. A warrior may be slain in his youth and beauty, and it is well with him; but when dogs dishonour the grey hairs of age, there is no sadder sight among all the sufferings of men."

So the old man spoke, but Hector would not listen. Then his mother bared her breast and called on him and wept: "Hector, my son, have pity on the breast that suckled you. Fight from behind the walls, and do not face Achilles in the open field. What shall we do if you are slain? The dogs will tear you beside the ships of the Achaians, far away from us, and your wife and I will never lay you on your bier."

So they wept and called upon their son, but they did not change the mind of Hector. He leant his shield against the tower and waited, as a dragon waits in his den, while Achilles swept onwards in his might. Then doubt came over Hector, and thus he spoke to himself:

"What can I do? If I enter the town, Polydamas will be the first to reproach me, for he bade me lead the Trojans back last night, when our trouble came and Achilles arose, but I would not listen. How much better if I had! And now I shall be ashamed before the men of Troy and their women, when a weaker man than I tells how Hector trusted in himself and brought ruin on his people. Better die at Achilles' hand than listen to that! Or shall I lay down my shield and helmet, and go to meet him, and promise him Helen with all the riches that Paris brought across the sea and half the wealth of Troy besides? But why think of that? If I go to him he will not pity; he will slay me in my helplessness when I have put my armour aside. He and I cannot talk together as a youth and maiden talk, as a youth and maiden meet by rock and tree and talk together. Better join battle at once and see to whom the Gods will give renown."

And now Achilles was at hand, terrible as Ares, brandishing his mountain spear, while his brazen armour gleamed about him like the rising sun. Then terror caught hold of Hector and he could not stand his ground, but left the gates and fled in panic: and after him the son of Peleus sped, like a hawk chasing a dove. Beneath the city wall they ran, along the cart track, past the watch-tower and the wild fig-tree, on to where the two springs of the Scamander rise, the hot spring and the cold, where the Trojan women used to wash their linen in the time of peace before the Achaians came. Past these they ran, pursuing and pursued, swift as race-horses when the course is

marked and the prize is set; but the prize for which they raced was Hector's life.

Thrice they made the circuit of the walls, while the Gods looked down upon them from on high. Then thus spake the Father of them all, "My heart is heavy for Hector. Many burnt offerings has he made to me upon the peaks of Ida and in the citadel of Troy. And now Achilles hunts him round the walls. Tell me, my children, shall we save him from death, or shall we send him to his doom?"

Then Athena answered, "Lord of the thunder and the storm-cloud, think of what you say. Hector is mortal and his fate has overtaken him, and would you pluck him back from death? Do it if you will, but not with our assent."

And Zeus answered, "Child, you shall have your will: do what is in your heart." Then Athena rose and plunged from Olympus to the earth.

Meanwhile Achilles pressed hard on Hector, like a hound that has started a fawn in the hills and follows her through the hollows and thickets and will not let her go. He hugged the wall as he ran, and ever as Hector made a dash for the gates he cut him off and edged him out to the plain. And still the chase went on, like a chase in a dream, when the pursuer cannot win nor the pursued escape. Apollo aided Hector for that last time, and gave swiftness to his limbs and kept his death at bay. And Achilles signed to his men to stand aloof and leave him the glory of the fight. But when they came to the springs for the fourth time and the last, the Allfather raised his golden balance and set a lot for each man in the scales. He hung the beam out and held it steady, and Hector's scale dropped dead. Then Phoebus Apollo left him, and Athena came to Achilles' side.

"The time is come," she said. "We two can slay him at last and win glory for the Greeks. Apollo may pray to Zeus, but he cannot save him now. Stand and take breath awhile and I will go to him." Then she took the likeness of Deïphobus of the white shield, and so went up to Hector. "Brother," she said, "Achilles drives you hard. Let us stand and hold our ground together."

And Hector said, "Deïphobus, I have always loved you best among my brothers, and now I shall honour you more than ever, for

you have come to my help when all the rest keep safe inside the town."

And Athena answered with a lie, "Yes, brother, our father and mother and all our friends came round me and implored me not to go, they were so full of fear; but my heart was troubled for you. And now let us go together face to face against the foe and take what may befall."

So they drew near to Achilles, and Hector cried to him, "Thrice you have made me fly, and I could not face you, but now I will fly no more; I will stand and meet you now, whether I win or die. But let us call the Gods to witness and make a compact before we fight. I will do you no dishonour if Zeus grant me endurance and victory. I will take your armour, but I will give back your body to the Greeks; and do you do so by me."

But Achilles eyed him sternly and said, "Talk not of compacts, murderer! There is no peace between men and lions, there is no truce between sheep and wolves; nor can there be friendship between you and me till one of us has given Ares his feast of blood. Remember all your valour: now is the time for your skill. Now you shall make atonement for all the sufferings of my comrades whom you slew."

Then he brandished his long spear and hurled it, but Hector watched and stooped, and the spear flew over his head and lodged in the ground. And Pallas Athena caught it up and gave it back to Achilles, unseen by Hector. Then Hector called out, "You have missed, Achilles! The fight is not yet won. Zeus has not given you my life, though you talked and boasted to make me forget my valour. At least your spear shall never smite me in the back; strike at my breast if your stroke must slay me. Yet first beware of mine. And, oh! that I might drive my spear-head through your heart and free the Trojans from their fear."

Then he flung his lance, and it struck Achilles' shield in the centre, but rebounded from the boss. And Hector stood at a loss, for he had no second spear. He turned to call on Deïphobus, but there was no man near him. And then he understood in his heart, and said, "Surely the Gods have called me to my death. I thought Deïphobus was at my side, but he is within the walls, and it is Athena who has tricked me. Death is near me and there is no escape. Once it pleased

Zeus and his son the Archer to keep me safe, but my doom has found me now. Only let me not die without a struggle and without renown: let me do a great deed first which shall be told of in after-time."

Thereat he drew the keen sword that hung at his side, and gathered himself together and leapt forward, as an eagle swoops from the clouds to the plain. And Achilles met him, armed and terrible, covered by the splendid shield, with the golden plume of the helmet tossing above his head, and his lance-point flashing high in air, like the evening star through the darkness. Here and there it glanced, as he poised the spear and eyed his foe to see where he should strike. Now Hector was clad from head to foot in the armour that Patroclus had worn, but there was one place left bare, the most dangerous of all, where the collar-bone joins the neck; and at that Achilles aimed, and there he drove his spear and drove it home. Yet the throat was not cut through, and Hector still could speak. He fell in the dust, and Achilles cried, "Hector, you thought you could spoil Patroclus, and you took no thought of me. But I was waiting at the ships, an avenger mightier than you deemed. I have killed you now, and I will fling you to the dogs."

Then Hector answered him with his failing breath, "I entreat you by your soul and by your parents, do not leave me to be devoured. Take the gold and bronze that my father and mother will give you, and send my body home, so that the Trojans and the wives of Troy may burn me on my pyre."

But Achilles answered sternly, "Entreat me not. I hate you. Would I could find it in my heart to cut your flesh from your bones and eat it raw, in return for what you have done! No man alive can save your body from the dogs. Not if they came to me and brought ransom, tenfold and twentyfold, and promised more; not if Priam were to send me your weight in gold; not even then should your mother receive you, and lay you on the bier and weep over you."

Then the dying Hector answered, "I know you, and I see you as you are. I could not hope to move you; your heart is iron in your breast. Only beware lest I bring the wrath of God upon you in the day when Paris and Phoebus Apollo shall slay you, at the Scaian gate."

And even as Hector spoke death came over him, and the soul flitted forth to the world below, wailing for the youth and vigour it had left. And once more Achilles spoke to the dead man, "Die! I will not shrink from my own death when Zeus and the Gods desire it."

Then he drew the spear from the dead body and stripped off the bloodstained armour, while the Achaians ran up to gaze at Hector and marvelled at his stature and his beauty. And every man of them wounded him and scoffed. "He is softer to handle now," they said, "than when he fired the ships."

Then Achilles stood up among them all and said, "Friends, rulers and chiefs of the Achaians, now that by the help of the Gods we have overcome this man, who wrought us more woe than all the rest, let us march round the city and see whether the Trojans will still hold out when Hector is no more.—But how can I speak of that? Patroclus still lies unburied by the ships, and I will not forget him while I live. Even in the grave I will remember him, though the dead, some say, forget their dead. Come, then, let us take this body to the ships, and sing our song of triumph. We have won great glory; we have slain the mighty Hector to whom all the Trojans prayed as to a God."

Then Achilles did outrage to the noble Hector. He slit the tendons of his feet from the ankle to the heel, and passed thongs through them, and so bound the body to his chariot-wheels. Then he laid the armour in the car, and mounted, and lashed the steeds, and they answered to the whip and flew along the plain. So the body of Hector was dragged along the ground, the head that was once so beautiful trailing in the dust, with the dark hair tangled and befouled. Zeus had given him to his enemies that day to be dishonoured in his own native land.

His mother saw it and tore her hair and wailed aloud. And his father cried out in his grief, and all the people lamented through the city as though Ilium itself were burning to the ground. The citizens laid hands on the old king and held him back by force, or he would have rushed out through the gate; and he flung himself to the ground, crying out on them all by name to let him go: "Let me go, my friends, let me go out to the Achaian camp. I will entreat this

savage man; perchance he may reverence my age. He has a father too, Peleus, who begat him, to bring sorrow on the men of Troy and most of all on me. He has slain my sons, and yet I would give them all for Hector! Oh, if he had but died in my arms! Then we might have eased our hearts with tears and mourning, his hapless mother and myself."

And Hecuba led the lamentation among the women of Troy: "My son, what is life worth to me now you are gone? Night and day you were my pride and the glory of our men."

But Hector's wife had not yet heard how her husband had stayed outside the walls. She sat in her inner chamber and worked at her loom, embroidering gay flowers upon a purple robe. And she called to her handmaids to set a caldron on the fire and make ready the bath for Hector when he should come back from the field. Then she heard the cries of wailing from the walls, and her limbs trembled beneath her, and the shuttle fell from her hand. And she called again to her women, "Follow me, two of you; let us see what has befallen. It is the cry of my husband's mother that I hear; there is some danger near Priam's sons. God keep it from them! My heart beats and my limbs tremble, for I fear that Achilles may have cut off Hector from the city and chased him to the plains. His daring heart will undo him, for he would never hold back nor yield to any man."

Then she rushed from the hall like a madwoman, with her attendants after her. And when she came to the crowd she sprang up on the wall and gazed out over the field, and there she saw her husband dragged along the ground and the horses galloping to the ships. Then the darkness of night fell on her eyes, and she reeled backwards and her spirit left her, and down from off her head dropped the shining veil which Aphrodite gave her on the day when Hector led her as a bride from her father's house. Her sisters-in-law stood round her and held her in their arms. At last she came to herself, and then she broke out with sobs:

"Alas, Hector, alas! You and I were born to the same doom, you at Troy in Priam's palace and I at Thebes under the wooded mountains in my father's home. You are gone, and I am left, a widow in bitter grief. And the son that was born to us is but a child; he can never give help to you now, nor you to him. He has lost his father

and is left without defence. It was you alone who saved the city; and now your body must lie naked by the ships, far off from us, for dogs to devour. Yet I have rich garments lying in our chambers, and I will burn them in the fire for you. You will not lie in them, nor can they give you profit, but they shall do you honour among the folk of Troy."

Thus Andromache wept in her grief, and all the women answered and made lament with her.

XIII

So they mourned for Hector in Troy, while the Greeks went back to their ships. There the host broke up, and the others went to their quarters, but Achilles kept his Myrmidons together, saying:

"Not yet, my warriors, not yet, my friends! Let us keep our horses harnessed for a little while; let us go near, and weep for the dead Patroclus and give him the honour of the dead. And when we can weep no more, we will unyoke our steeds and take our food together here."

Then they broke out into wailing, and thrice they drove their chariots round the bier where Patroclus lay, and Thetis wakened the cry of sorrow in their hearts for the hero they had lost, till the tears fell on the soldiers' armour and down upon the sand. The son of Peleus went up to the body of his friend, and laid his blood-stained hands upon the dead man's breast, and sobbed:

"Farewell, Patroclus! Farewell, dead friend of mine! I have done all I promised you; I have dragged Hector here to throw him to the dogs; I have brought twelve Trojan youths to die before your pyre."

For Achilles planned foul wrong for noble Hector in his wrath, and he flung his body down in the dust beside the bier. Then the Myrmidons went apart and took off their shining armour and unyoked their neighing steeds, and sat down in their hundreds on the shore, and Achilles gave them oxen and sheep and goats and fat swine for the funeral feast, and there they slaughtered them and roasted the flesh and poured out the victims' blood before the dead.

But the Achaian chieftains came to lead the son of Peleus away, and they brought him to Agamemnon and tried to make him put his grief aside. They bade the heralds heat water for the bath, and

they would have had him wash away the stains of war. But he would have none of it, and swore a mighty oath:

"No, by Zeus, the greatest of the Gods! Water shall not touch this head till I have laid Patroclus on his pyre, and piled him a barrow, and shorn my hair for him. So long as I live, I can have no grief like this again. But now we must bring ourselves to take food and drink, and tomorrow morning, lord Agamemnon, I would have you furnish wood for the burning, and all things else that the dead need for their journey to the dark. Let the fire burn as quickly as it may, and take him from our sight, and the army can turn to its work again."

Then they did as he commanded; they made ready the evening meal and ate and drank their fill, and went to their tents for sleep. But Achilles himself lay down among his Myrmidons under the open sky, on the beach by the roar of the sea, where the waves washed up on the shore. And there sleep fell on him and wrapped him round, and the sorrow slid out of his heart; for his limbs were wearied out by that chase beneath the city wall.

And suddenly the shade of Patroclus came to him, and he saw him as he used to see him in life, the same figure, and the same dear eyes, and he heard the voice he knew:

"Are you asleep, Achilles? and have you forgotten me? I am dead now, and you think of me no more. Give me burial quickly and let me pass the Gates of Death. For now the dead souls bar me out, and I may not cross the river, but must wander up and down before the mighty doors. And give me your hand once more; it is the last time, for I shall never come back again when once I have passed the fire. Never again shall we two sit together and talk with each other alone and tell each other our thoughts; for my doom has taken me at last, the doom that was waiting for me from my birth. And for you too, Achilles, your doom is waiting; you must die at the hands of the Trojans under the city wall. And now I will ask you one thing more. Bid them bury your bones with mine, together, side by side, even as we lived together all our lives and grew up side by side in your father's halls, from the day my father brought me there, a little childish lad who had killed his playfellow by mischance in a quarrel over their game. And Peleus, the old knight, gave me a

home and brought me up, and said I should be your squire; and now let our ashes lie together in one urn."

Then Achilles answered, "Have you come to me, my brother, and laid this charge on me? I will do everything you bid. Come nearer to me now, and let us take each other in our arms, and mourn together for a little while."

And he stretched out his hands, but he could not clasp the shade; it gave a faint cry, and floated away beneath the earth like a drift of smoke, and Achilles started up, crying aloud:

"Surely it is true that the dead do not altogether die! Something is left, though the life has gone. All night long the spirit of dead Patroclus has stood beside me and sorrowed with me. It was strangely like him, and it told me everything I ought to do."

Then the cry of mourning woke again in his followers' hearts, and the rosy-fingered Dawn found them weeping over the corpse. But now Agamemnon sent to summon men for gathering the wood, and Meriones was at their head. So they set out with axes and ropes, driving their mules before them till they came to the slopes of Ida, and there they felled the oaks and bound the timber on the mules, and galloped them home through the brushwood to the plain. They flung their burdens down in a pile upon the shore, in the place that Achilles had chosen for the barrow to Patroclus and himself.

Then they sat down and waited while Achilles told his Myrmidons to arm themselves and yoke their chariots. So they made ready and took their places, the charioteers in front, and after them the dark lines of the men on foot with the comrades of Patroclus in the midst, carrying the bier, with Achilles at the head. And his grief was heavy on him; he was taking the friend of his heart to the grave.

And when they had reached the place and had set the body down Achilles turned aside and cut off his yellow hair, the hair vowed long ago to the river of his home; and he looked out over the wine-dark sea and cried in his grief:

"River, river of my home, this was not my father's vow! I was to give my hair to you when I came home to my own dear land again, and make you a solemn sacrifice upon your banks, beside your fragrant altar. You have not granted the old man's wish, and

I come not home again. I give my hair to my friend Patroclus to take away with him."

Then he laid the long locks in his friend's hands, and the whole assembly wept. And the sun would have gone down on their weeping had not Achilles spoken to Agamemnon and said:

"Son of Atreus, the people will listen to your words. There has been enough of mourning and lamentation now, and I would ask you to send the company away and bid them furnish the evening meal. We, who were the nearest to the dead, will do what has still to be done; and I would have the chieftains stay with us."

Then Agamemnon did his bidding and sent the people to the ships, and the dead man's comrades stayed behind and built the pyre. A hundred feet they built it, from end to end and side to side, and on it they laid the dead. They slaughtered sheep and oxen, and heaped the carcases on the fire, and set jars of honey and of oil beside the bier; and four noble steeds Achilles slew in the passion of his grief. Patroclus had nine dogs that used to lie beneath his table, and Achilles cut the throats of two and hurled them into the fire, and he took his twelve prisoners, the noble sons of Troy, and put them to the sword—black deeds were in his heart that day—and he flung their bodies into the devouring flames.

Then, when all was done, he groaned aloud and called on his friend by name:

"Farewell, Patroclus, farewell, dead friend! I have done all I promised. Twelve noble sons of Troy are burning in the flames with you. But the fire shall not have Hector: I will fling him to the dogs."

That was his threat, but Aphrodite kept the dogs from Hector's body, night and day, and poured oil of roses over it; and Phoebus Apollo sent a cloud from heaven to the plain that the sun might not hurt the flesh.

But the pyre of Patroclus was slow to burn, and at last Achilles turned from it and prayed to the North Wind and the West and promised them sacrifice, making libation from a golden bowl.

And Iris heard him praying and sped away to call the Winds. They were all at a banquet in the house of the West Wind when Iris ran in and stood upon the threshold. They sprang up in wonder

when they saw her, and each of them would have called her to his side, but she would not sit with them, saying:

"No seat for me. I must go back to the streams of Ocean, to the land of the Ethiopians, and take my share of the feast that they are giving to the Gods. And Achilles is calling on the North Wind and the rushing West, and vowing sacrifice to you if you will make the pyre blaze where the beloved Patroclus lies."

Then the Winds arose with a mighty shout and swept the clouds before them, driving over the heaving sea, and came to Troy, and fell on the fire, and it sang and roared as they fell. All night long they tossed the flame together, whistling overhead, and all night long Achilles called to the spirit of his friend, pouring wine from a golden bowl until the earth ran red. As a father might mourn for his grown son who has died on his marriage-day, so Achilles mourned for his dead, as he paced heavily round and round the pyre, and burnt the bones of his comrade.

But when the morning-star rose to say that the light was near, and the saffron dawn came spreading over the waters, the pyre began to dwindle and the flame dropped down. The Winds went back to their home across the moaning Thracian sea, and Achilles turned away and sank to the ground, wearied out at last, and sleep dropped on him where he fell.

Meanwhile the others gathered together and came with Agamemnon at their head, and the sound of their coming wakened Achilles and he raised himself and said:

"Son of Atreus and leaders of the Greeks, come with me and let us quench the pyre with wine. Then we will gather the bones of Patroclus; they will be easy to find, for we laid him in the centre of the pile. And we will put them in a golden urn until my own day comes and I go from your sight to death. Patroclus will not need a mighty barrow now: a simple one will serve for the time; and afterwards the Achaians can build it broad and high, those of you who are left when I am gone."

So they did as he commanded. They quenched the fire with sparkling wine till the deep ashes fell together, and they wept over their gentle comrade, and gathered his white bones and put them in a golden urn, covered with a linen cloth, and placed it in Achilles'

hut. Then they marked out the circle for the mound, and laid the foundations where the fire had been, and heaped up the earth to make the barrow there.

It was done, and they turned away, but Achilles would not let them go before they had held the games in honour of the dead. He made them all sit down while he fetched the prizes for every man and set them out before the company, and the first he brought were for the chariot race. For the winner there was a great tripod and a woman-slave, skilled in handiwork, and for the second man an unbroken mare, and for the third a mighty caldron, and for the fourth two talents of gold, and for the fifth a double-handled cup. Then he stood up and said:

"Son of Atreus, warriors and friends, had this race of ours been held in honour of any other man, the first prize would fall to me, for you know how far my horses can outdo the rest. They are immortal, and Poseidon gave them to my father Peleus, and my father gave them to me. But my horses and I will not race today; they have lost their glorious charioteer, their gentle master who used to wash them and pour oil upon their manes. They stand and mourn for him now, and their manes droop on the ground. But the others among you must take your places, those of you who have confidence in your steeds."

XIV

Then the company broke up, and the other heroes went away and took their supper and turned to sleep. But Achilles could not sleep for thinking of his friend: he lay tossing from side to side, longing for Patroclus and his gallant heart, remembering the adventures they had faced together, in warfare and amid the perils of the sea. He would dream and remember till the tears rolled down his cheeks, and then he would spring to his feet and wander restlessly up and down along the shore, watching the dawn brighten across the sea. And at times he would yoke his horses and tie Hector's body to the car, and drag it round the tomb, and then he would go back to his hut and leave it lying in the dust. But Apollo pitied Hector and wrapped the dead limbs in his golden aegis so that they took no harm. And the blessed Gods looked down from Heaven, and pity stirred in their hearts, and some would have sent Hermes,

the slayer of Argus, to steal the body away. But three of them would not listen, Hera, and Poseidon, and Athena, the grey-eyed maid. They hated holy Ilium still, and Priam and all his folk, because of the sin that Paris sinned when he slighted the two Goddesses who came with Aphrodite to his sheepfold on the hills, and chose the third, who gave him the madness he desired. But after eleven days had passed Phoebus Apollo rose up among the Gods and said:

"Hard of heart ye are, Immortals, hard of heart and unjust. Did Hector never offer you sacrifice? And yet you care not even to save his lifeless corpse, so that his wife may look on it, and his father Priam, and the people for whom he died. You choose to help Achilles, who has no justice in his mind, no gentleness in his heart, who only lives to rend and to devour. He has murdered pity and put all honour away from him. Other men lose the souls they love, friends and sons and brothers, dear as Patroclus was to him, and they weep for them, but they let them go: the heart of man is made to suffer and endure. But Achilles has bound the noble Hector to his chariot-wheels, because he killed the man he loved, and he drags the senseless body round his comrade's tomb. Is that honourable or right? To dishonour the dead clay? Let him see to it that he does not rouse our anger in the end, for all his nobleness."

But white-armed Hera answered angrily, "Ay, Lord of the Bow, we might say as you, if Hector and Achilles were equal in our sight. But Hector was only a mortal, and a woman gave him suck; and the mother of Achilles is a Goddess and one of us. I nurtured her myself and cared for her, and gave her in marriage to Peleus, whom the Immortals loved. And all of us did honour to their wedding-feast, and you yourself, friend of traitors, were there, and sang your songs to the lyre."

But the Cloud-gatherer spoke to his wife: "Hera, do not push your wrath so far. The honour of these two men can never be the same, yet the Gods loved Hector also above all the folk of Troy, even as I loved him, for he never failed in the gifts that please me. Nevertheless we will not talk of stealing the body away. It could not be done in secret, for Achilles' mother watches over him night and day. But if Thetis were only summoned to my side, I would give

her wise counsel, and Achilles might take a ransom from Priam and let the dead man go."

Then wind-footed Iris leapt up and plunged into the dark Aegaean, beside the rocky island-shores, and the waves closed over her head. Down she sank to the depths, like the lead on a fisherman's line, and in a cavern of the sea she found Thetis, with all her sisters of the deep around her, mourning for her son, who was to die in Troyland, far from his home. Iris went up to her and said:

"Thetis, Zeus is calling for you, and his wisdom cannot fail."

But the silver-footed Goddess looked up and said, "Why should that great God summon me? I am ashamed to stand among the Immortals, with sorrows that cannot be numbered in my heart. Yet I will go, and his words shall not be in vain."

Then she wrapt herself in a dark blue veil and arose, and wind-footed Iris led the way, while the sea-waves parted before them. They went up on the shore and soared into the sky, till they came to the seat of the blessed Gods, where Zeus looked out on all the world.

Athena gave place to Thetis and she sat down by the side of Zeus, and Hera put a golden goblet in her hand and tried to cheer her, and Thetis took it and drank. Then spoke the Father of Gods and men:

"You have come to Olympus, Thetis, with a sorrow in your heart that will not heal. I know it, and yet I will say the words for which I called you here. Nine days there has been strife among the Immortals over the body of Hector and your son. Some would have sent Hermes, the slayer of Argus, to steal the corpse away, but I will not have Achilles' glory lessened, because I love and honour you. Go to the camp yourself and speak to your son; tell him the Gods frown upon him, and I am angry with him, because he has done the dead man wrong. It may be he will fear me and let Hector go. And I will send Iris to Priam the great-hearted, and he shall go to the ships of the Achaians to ransom his dear son, and take gifts for Achilles and touch his heart."

Then Thetis the silver-footed rose up without a word and made ready to obey. She came down from the heights of Olympus and

went to her son, and she found him in his hut, while his comrades busied themselves about him over the mid-day meal. His mother sat down by him and laid her hand on his and said:

"My son, how long will you mourn like this and break your heart? I shall not have you with me long: death is very near you now. Listen to me, for I am the messenger of Zeus: he bids me say that the Gods frown upon you, and he is wroth with you, because you keep Hector here in your madness and will not let him go. Give him back at last, and take a ransom for the dead."

Then Achilles answered, "So let it be. He who brings a ransom may take the dead, if such is the will of Zeus."

Now while mother and son spoke together in the camp Zeus sent Iris with all speed to the town of Troy:

"Hasten, swift-footed Iris! Hasten to holy Ilium, speak to Priam the great-hearted, and bid him go to the ships of the Achaians and ransom his dear son. Let him take gifts with him to touch Achilles' heart; and let him go alone, with none of the Trojans at his side, only an aged herald to drive his mules and bring the dead man home. He need have no fear, for I will send him Hermes, the slayer of Argus, to be his guide and take him to Achilles. And when he comes into the hut Achilles will not slay him nor suffer a man of his men to harm him. He is not without heart or understanding: he will reverence the suppliant."

Then Iris went down on the path of the winds, and she came to the palace of Priam and heard the wailing and the cries. His sons sat round their father in the court, weeping bitterly, and the old man lay stretched on the ground, muffled in his cloak, with dust upon his head. The daughters and daughters-in-law sat in their chambers, sorrowing for their dead, the many and the brave who had fallen in the war. Then the messenger of Zeus stood over the king and whispered in his ear, while a trembling seized his limbs:

"Be of good cheer, Priam, son of Dardanus; have no fear at all. I come in love and not in anger. I am the messenger of Zeus, who watches over you and pities you, though his dwelling is not here. He bids you ransom your son yourself, take gifts to Achilles to touch his heart, and go alone with none of your Trojans at your side, only one aged herald to drive your mules and bring the dead man home."

Then Iris was gone, but the old man rose to his feet and bade his sons bring out the waggon and yoke his mules.

And he went into his lofty cedar chamber, where all his treasures lay, and called Hecuba to him, and said, "Wife of mine, a message from Zeus has come to me, bidding me go to the Achaian camp and ransom our son myself; and I will take a gift with me and give it to Achilles. Tell me what you think, for my heart and soul are calling me to go."

But his wife wailed out in horror, "Woe's me! Where has all your prudence gone? How can you dream of going into the Achaian camp alone, face to face with the man who killed your sons? Your heart must be of iron. If once he has you in his power, savage and treacherous that he is, he will show you no pity, he will feel no reverence for you. Let us stay here together in our home and lament for the son I bore; we must leave him to the fate that was spun for him at his birth. The dogs must tear him where he lies, far from his parents, in the power of his foe. Oh, that I could set my teeth in that man's heart and eat it raw! He slew my son when he was fighting for his city and his home, without a fear, without a thought of safety for himself."

But the old man said to her, "Do not hold me back, for my heart is set to go; and do not prophesy evil in my house; you will not change my purpose. Had it been a man who spoke to me, priest or soothsayer, I might have said he lied; but I saw the spirit face to face myself and heard the voice. I will go, and the message shall not be in vain. And if it is my fate to die there, by the ships of the mail-clad Greeks, I am ready. Let Achilles slay me if he will, when I have held my dead son in my arms and wept over him."

Then he opened his coffers and took out his precious things: fine linen, and costly raiment, and ten talents of gold, and vessels of bronze, and a splendid goblet, the greatest treasure that he had; he spared nothing to make up the ransom for his son. And then he drove the mourners from his palace-gate:

"Out of my sight, begone! Dishonour me no more! Have you no griefs of your own that you come here to trouble me? Is it not enough for you that Zeus has taken my son from me? You will know what it means ere long: the Achaians will find you an easy

prey now he is gone. And may I die before I see that day and the city sacked beneath my eyes!"

He laid about him with his staff, and the people hurried away before the old king's anger. Then he turned on his sons and cursed them one and all:

"Up with you, unworthy children! Would you had all died in Hector's place! Woe's me! I had the noblest sons in wide Troyland and not one of them is left: Mestor the hero, and Troilus the charioteer, and Hector, who was like a God among men. The war has taken them all from me, and only the sons of shame are left—the liars and revellers, the heroes of the dance, the plunderers of their home. Up with you, I say! Can none of you yoke the mules and let me get on my way?"

And at their father's rebuke the sons were shamed and hastened to do his bidding. They drew out the light waggon and bound the frame to it, and they took down the boxwood yoke from its peg and fitted it to the pole, and then they carried out the treasures and heaped them on the wain, and harnessed the stout mules that the Mysians had given Priam long ago. And when the waggon was ready they brought forth the king's own car and yoked his favourite steeds that fed out of his hand. So Priam and his herald made ready for their journey with many thoughts in their hearts. And as they were about to start Hecuba came to them, and stood at the horses' heads with a bowl of wine in her hands, and said:

"Husband, since your heart will have you go—take this before you start, and make libation unto Father Zeus and pray for a safe return out of the foemen's hands. Pray to the son of Cronos who dwells in the dark clouds, who sits on the peaks of Ida, and looks on all the land; ask him for an omen, ask him to send his bird, the herald of the sky, that you may go forth without fear. But if Zeus will not send his messenger, how can I bid you go?"

And Priam answered, "Yes, wife, I will do as you say. It is always well to lift up hands to Zeus and ask him to have mercy."

Then he called for pure water and washed his hands and took the cup from his wife, and stood in the midst of the court and poured out the wine, saying:

"Father Zeus, watcher on Ida, lord of might and power, grant

this prayer of mine! Let me find Achilles just and pitiful; and do thou send thy bird to us, the messenger of the sky, that I may go forth without fear to the Achaian camp."

That was the old man's prayer, and the lord of counsel heard him. And he sent his eagle, the king of all the birds, the dark hunter of the air. Wide as a palace-door from side to side were his two wings outspread, and the watchers saw him fly on the right-hand, above the city, and as they saw their hearts were comforted.

Then the old man set foot on his car and drove out from the doorway and the echoing porch, while the herald went before him with the waggon and the mules, and all his people followed to the city gates, wailing as though he were going to his death.

But when they reached the plain the sons and sons-in-law turned back, and the two old men went on alone; and Zeus watched them as they went. And he had pity on the old king, and called to his son Hermes:

"Hermes, you love to be the friend of man, and to answer when he calls,—hasten to Priam now and be his guide to the ships. Let none of the Achaians see him until he find Achilles."

Then the messenger, the slayer of Argus, made ready to obey; he bound his golden sandals on his feet, the wonderful sandals that bear him over land and sea on the paths of the wind, and he took the wand with which he can close the eyes of men or open them as he will. So he came to Troyland in the guise of a mortal prince, a youth with the first down of manhood on his lips and chin. By now the wayfarers had passed the tomb of Ilus, and had stopped at the river to let their horses drink, and darkness had fallen over all the land. Now, as Hermes drew near, the herald saw him and whispered to Priam in alarm:

"Beware, son of Dardanus, beware! There is a man near us, and I am afraid he is a foe. Shall we take to our horses and fly, or fall at his feet and beg for mercy?"

Then the old man's heart trembled, and the hair of his head stood up, and he waited where he was, in terror. But the God of Help drew near and took him by the hand and said, "What is your errand, good father? Where are you going with your horses and mules, through the quiet night, when all men are asleep? Have you

no fear of the Argives, your deadly foes, who are close at hand? What if one of them saw you now, journeying through the darkness with your treasure? What counsel would you take? You are not young and you have only an aged man at your side. Let me go with you, and I will be your defender, as though you were my father and I your son."

And the old king answered, "So be it, dear child, if you will have it so. Surely the Immortals are still watching over me, and it is one of them who has sent me such a guide as you, so noble and so courteous. Your father must be happy in his son."

And the messenger, the slayer of Argus, answered, "Even so, good father, it may be I am sent as you say. But tell me now, and tell me truly, are you sending away your treasure for safety into another land? Or must you forsake holy Ilium at last, you and all your folk? For I know your champion has been slain, your noble son, who never faltered in the war."

Then Priam asked in wonder, "Who are you, my friend, and who can your parents be? How is it you know the fate of my hapless son?"

And Hermes answered, "Ah, many a time I watched the noble Hector in the battle-field, and when he drove the Argives back upon their ships and put them to the sword, and we stood by and marvelled, for Achilles would not let us fight because of his quarrel with the King. I am a squire of Achilles, and I sailed here in his ship, for I am one of his Myrmidons, and Polyctor is my father's name. He is an old man, about your years, I think, and he has seven sons, and I am the youngest of them all. We drew lots among us when the war began and the lot to come fell on me. And this night I came out to view the plain, for the Achaians mean to set their battle in array at dawn; the men are fretting at the delay, and their leaders cannot hold them back."

Then Priam said, "If you are Achilles' squire, tell me this, and speak the truth. Is my son still there, or has Achilles hewn him limb from limb and flung him to the dogs?"

And the Argus-slayer answered, "No, my father, the dogs have not touched him, nor the birds. He lies as he lay at first, and it is twelve days now, and yet no corruption has come upon his flesh.

Every day in the golden morning Achilles drags him round his comrade's tomb, and has no mercy, and yet Hector does not suffer. The dew of heaven is on his limbs, and the blood is washed away and all his wounds are closed. You will marvel when you see him, for the Gods have watched over your dead son because he was precious in their sight."

At this the old man's heart was comforted, and he gave thanks unto the Gods; and then he drew out the golden goblet and offered it to Hermes if he would lead him to Achilles' hut.

But Hermes smiled and said, "I will not take the cup, and I think you but offer it to try me. I fear Achilles far too much to take a gift without his knowledge. But I will be your guide wherever you wish to go. I could guide you to the vale of Argos and no man would dare molest you."

With that he sprang up on the car and took the reins, and breathed strength and spirit into the steeds. So they came to the rampart and the trench and there they found the sentinels over their bivouac. But the God shed sleep on their eyelids, and then he drew back the bolts and flung wide the gate and Priam and the herald passed through. So at last they came to Achilles' hut. His Myrmidons had made it for him, and it was built of pine logs and thatched with reeds from the meadows, and there was a wide court round it, fenced with stakes. The gate was closed by one huge beam that took three men to lift, for only the mighty Achilles could move it by himself. And now the Helper drew it aside for Priam and let the waggon and the car pass in, and then he stood before him and said:

"Farewell, old man, I am one of the Gods of Heaven, Hermes the Helper. My father sent me here to be your guide. And now I must go back; I cannot suffer Achilles to speak with me face to face. Go into him yourself and lay your hands upon his knees and entreat him for the sake of his own father and his mother and his son, and you may touch his heart."

So Hermes went home to far Olympus, but Priam sprang to the ground and bade the herald hold the steeds. Then the old man went on alone and straight into the house. And there he found Achilles: his friends were with him in the hall, but he was sitting apart with only two of them at his side, Automedon his charioteer and the hero

Alkimus. He had just taken food and drink from their hands, and the table was still beside him. Not one of the company saw the old king as he came up the hall, until he knelt down silently by Achilles, and touched his knees, and kissed his hands, the hands that had slain his sons. And as men stare at a fugitive fled to them for sanctuary, so Achilles stared at Priam, and his friends stared with him, and looked at one another in amaze.

Then the old man spoke, "Think of your father, Achilles. He is as old as I, and his age lies heavy on him, and it may be that his enemies harass him and there is no one to make defence. And yet there is happiness for him, because he knows that you are alive and every day he can hope for his son's return. But for me there is only sorrow. I had the noblest sons in all the land of Troy, and not one of them is left; the war has taken them all, and the last of them, the saviour of his people and his town, Hector my son, you have slain him now when he was fighting for his home. And I have come here for his sake, to ransom him, and I bring an untold price. Reverence the Gods, Achilles, and pity me. Remember your father: I am even more to be pitied than he, for I have borne what no man has ever had to bear: I have lifted to my lips the hand that slew my son."

Then Achilles' heart filled with sorrow, for he thought of his own father; and he took the old king by the hand and put him gently from him. And there the two of them wept together, each for his own grief, and the sound of their lamentation filled the house.

But at last Achilles sprang to his feet and raised the old man from the ground, pitying his grey hairs, and cried:

"Alas! alas! You have had bitter griefs to bear! How is it you dared to come alone into your enemy's camp and look in the face of the man who slew your gallant sons? Your heart must be of iron. But come now, and sit beside me, and let the grief lie silent in our hearts. What profit is there in wailing and lamentation? The Gods have ordained suffering and trouble to be the lot of man; that is their gift to us, while they are free from care. Three pitchers stand in the house of Zeus, two are filled with sorrows and one with joys. And to some men Zeus may give a mingled portion, and they meet with good days as well as evil, but to others he gives nothing but

ill, and madness falls on them, and they wander lonely and desolate over the bright earth, and have no honour from Gods or men. To my father Peleus rich blessings were given at his birth; he rose above all men in splendour and in wealth, and he ruled among the Myrmidons, and, though he was mortal, the Gods gave him an immortal bride. But they gave him suffering too, for he begat no line of sons within his halls, only one lad who must die before he is a man, and I cannot be with him even now to nurse him in his age, but I must wait here in a foreign land and bring death to you and yours. And you, too, old king, we have heard that you were happy once. From Lesbos to the Hellespont they say there was no lord like you, in all your greatness and with your noble sons about you. But now the Gods of Heaven have brought you low, and battle and slaughter encompass your city, and there is no escape. Endure, and do not weep for ever in your heart. What help is there in wailing? It will not bring your son back to you again: your own day will come ere that."

But Priam answered, "Do not bid me sit beside you, child of the Gods, while Hector lies uncared-for. Give him back to me now, and let me look on him once more. Take the ransom I have brought, and may it bring you good fortune, and may you come home at last in peace, because you have had mercy upon me."

But Achilles looked at him and said, "King, do not drive me beside myself. It is my own wish to give Hector back: a message from Zeus was brought to me by my own mother, the daughter of the waves. Yes, and I know well that some God must have led you here: no mortal man could have made his way into the camp alone. He could not have passed the sentinels nor unbarred my gate. Leave me to myself in my misery, lest I sin against Zeus and show you no mercy, though you are a suppliant in my house."

And the old man understood and held his peace, while Achilles sprang to his feet and darted out of the hut; Automedon and Alkimus followed him, and they unyoked the horses and the mules, and brought the herald in, and gave him a seat in the hall. And they took the treasures for Hector's ransom, but they left one change of raiment in which to shroud the dead. Then Achilles bade the handmaids wash the corpse and anoint it with oil, away from

Priam's sight, lest the old man's grief and anger might break out when he saw his son, and Achilles be driven beside himself and slay him and sin against Zeus. So the maidens did as he commanded. And when they had done Achilles himself took the dead man in his arms and laid him on a bier, and he and his comrades placed the bier upon the wain. And then he cried aloud, calling to his own dead friend:

"Patroclus, do not be angry with me if you know that I have given Hector back to his father again. A rich ransom has been paid for him and we will share it together."

Then Achilles went back to his seat, facing Priam, and he said:

"Your son is given back to you, old father, as you bade. He is laid upon his bier, and when morning breaks you shall look on him and take him home. And now let me set food before you: remember how Niobe endured to live when all her children had been slaughtered in her halls, six daughters and six noble sons. Apollo slew them with his silver bow and Artemis with her arrows, because Niobe had set herself above their mother, boasting that she had many children and the Goddess had but two. So the two destroyed them all. Nine days they lay where they had fallen, in their blood, and there was none to bury them, for the son of Cronos had turned the folk to stone, but on the tenth day the Gods of Heaven gave them burial. And Niobe took food at last when she had wept her heart away. And now they say she is turned to stone, and still she broods over her grief, far off on the lonely mountains among the cliffs, where the wood-nymphs come to sleep. Let us take food together, noble father, you and I, tonight, and tomorrow you shall bring your son home again to Ilium, and weep over him and give him many tears."

Then Achilles sprang up once more and went out and killed a snow-white ram, and his comrades roasted the flesh and dressed the meat, and Automedon brought out the bread. So food was set before them and they ate and drank together. And Priam gazed at Achilles and wondered at his beauty and his strength: he seemed like a God as he sat before him; and Achilles wondered at Priam for his noble words. Then Priam said at last:

"Give me a couch, child of the Gods, and let me sleep tonight. I have not closed my eyes since my son was killed. All these days

and nights I have lain upon the ground, fasting and brooding over my grief. But now I have drunk wine and tasted food at last."

Then Achilles bade his comrades and his handmaids pile couches in the porch, and he said to Priam bitterly, for he thought of Agamemnon:

"I must make your bed outside, dear guest of mine, for some of the chiefs might come this very night to take counsel with me, as our custom is. And if they saw that you had come here in the darkness, they might tell our king, and there would be delay over the ransom for the dead. But tell me now, and truly, how many days you need for Hector's burial. I will wait till all is done and keep the army from the field."

Then the old man said, "If it is indeed your wish that we should give Hector all his rites, I will tell you what we need, and thank you from my heart. You know how we are shut up in the city, and how far we have to go for wood, and how much we have to fear. Nine full days of mourning I would have for him in our halls, and on the tenth day we will bury him, and on the eleventh build his barrow, and the next day we will fight once more, if fight we must."

And Achilles answered, "Even so, King Priam, it shall be done as you say. I will make a truce for the days you need."

Then he laid his hand upon the old man's wrist to show he need not fear. So Priam and the herald lay down to rest in the porch with many thoughts in their hearts. Only Hermes the Helper did not sleep, but planned to bring the old king out of the camp and past the sentinels and safe to Ilium again.

He came to the porch and stood above Priam's couch and whispered in his ear, "Have you no thought of danger any more that you lie sleeping here among your foes because Achilles has shown you pity? You have ransomed your son for a great price, but the sons you left in Troy would need to pay three times as much for you if Agamemnon knew that you were here and told it to the Greeks."

Then the old man rose up in alarm and roused the herald, and Hermes yoked the horses and the mules and drove swiftly through the camp, and no man knew it as they passed. But when they came to the ford of the swirling river Hermes left them and went home

to far Olympus, while the golden dawn came broadening over the land. And the two drove on to the town alone, bringing home their dead with sorrow and with tears.

And no one marked their coming but Cassandra, Priam's daughter. She was watching from the citadel, and she saw her father and the herald with him, and then she saw her brother lying on his bier. And she gave a bitter cry and called to all the people:

"Men and women who loved Hector, and rejoiced to see him in his glory, come out and meet him now!"

And at her cry they gathered and thronged about the gate as Priam brought the dead man in. His wife and his mother darted to the bier and fell on it and tore their hair, and the people stood round and wept, and there would have been weeping until the sun went down had not the old king cried:

"Make way and let me pass! You may weep till you can weep no more when I have brought him to his home."

So the people stood on either side and made way for their king, and the waggon and the car passed through, and thus they brought Hector home at last to the palace.

They laid him on a stately bed, and there the minstrels sang their dirges and the women made lament. But Andromache drew his head upon her breast and said:

"Husband, you are dead in your youth, and I am left alone. Our boy has no father now, and how can he grow to be a man? The city will be taken now you are gone, her champion and defender, the saviour of her women and her babes. They must be carried captive now across the seas, they, and I with them: and my boy must follow me and toil, as I shall toil, under a tyrant's hand. Or perhaps the Greeks will kill him here: one of them will hurl him from the topmost tower, in vengeance for some friend of his own that Hector slew; there were many who bit the dust before him. My boy's father was not gentle when he fought. And now our people mourn for their hero, for you, Hector, my husband! and your father and mother sit with sorrow in their hearts, but my burden is the heaviest of all. I was not with you when you died, you could not give me your hand and say dear words to me, that I should have kept in my heart day and night through all my grief."

And Hecuba lifted up her voice after her daughter-in-law: "Hec-

tor, my son, Hector, dearest of my sons, the Gods loved you while you lived and in your death they have not forgotten you. You lie before me here, in your own home, with the dew of heaven on your limbs, as though Apollo had but touched you with his silver shafts that kill and do not hurt. Yet Achilles slew you, and dragged you day after day about his comrade's tomb; though that could not bring Patroclus back to him again."

And last of all fair Helen came and made her plaint: "Hector, kindest of all my husband's kin, my husband, beautiful Paris, who brought me here among you all,—and oh, that I had died that day! Long years have come and gone since I left my native land, and never once in all those years have I heard one bitter word from you. And when the others spoke harshly, your sisters, or your brothers, or their wives, or your mother,—but your father was always kind, always a father to me,—you would take my part, and they would cease, won over by your gentle words and gentle heart. So when I weep for you I weep for myself too. There is no one now in all the wide city to be my friend; they all turn from me in horror."

And with Helen's cry the cry of the great multitude arose. But Priam stood up and gave command unto the people:

"Go up into the mountains and bring back timber for the pyre. Have no fear of an ambush from the Greeks. Achilles pledged me his word that he would give us peace until the twelfth day dawned."

Then the people drew out their waggons and yoked their oxen and their mules and went forth to do his bidding, and on the tenth day as the sun was rising they carried Hector out and laid him on his pyre and kindled the flame. And the next morning, when the sky was rosy with the dawn, they gathered round it again, and quenched the dying embers with red wine. And his brothers and his comrades took the white bones up and put them in a golden urn and wrapped it round with purple cloths. Then they placed it in a grave, under broad slabs of stone, and heaped up the barrow above it, hastily, with sentinels at watch, lest the Achaians should attack them before the time. And when all was done they went home to the city and held the funeral feast in Priam's halls.

So they buried Hector, the mighty warrior.

The Adventures of Odysseus

Sing us the song of the hero, steadfast, skilful, and strong,
Taker of Troy's high towers, wanderer ten years long,
Over the perilous waters, among strange lands and men,
Leading his comrades onward, seeking his home again.
Sing us the song of the Wanderer, sing us the wonderful song!

IT was ten years since the Greeks had taken Troy, and all the heroes who had escaped from the war and the perils of the sea were safe at home again in Greece. Odysseus alone had never returned, and was left to waste his soul in Calypso's island, far away from Ithaca, his native land. But Father Zeus had determined that he should reach his home at last, though he was not to be free of trouble even there; and all the Gods pitied him, except Poseidon, the lord of the sea, who wished him ill and raged against him continually, for he had his own cause of spite.

Now one day Poseidon had gone to visit the Ethiopians who dwell at the ends of the earth, and the other Gods were sitting together on Olympus, in the hall of Zeus, and speaking of the fate of mortal men.

"They blame us," said Father Zeus, "and say that we send them their evil lot. But it is not so. It is their own blindness and wickedness that work their ruin."

Then Athena spoke, the wise Goddess with the clear grey eyes: "Father and king, some men, it is true, deserve their fate. But what of Odysseus? My heart is torn when I think of him, pining away in that lonely island where Calypso dwells, the daughter of Atlas, the wizard who knows all the secrets of the sea and guards the pillars that keep heaven and earth apart. She holds him there and woos him with soft and winning words. But his one desire is to reach his native land again, were it only to see the smoke curling up from the roof of his house. Will the lord of Olympus let him die?

How can he be wroth with Odysseus, after all the sacrifices he offered on the spreading plains of Troy?"

And Zeus replied, "No, my child, I could never forget Odysseus, the wisest man on earth. But Poseidon is wroth with him, ever since he blinded his son, the giant Cyclops. And so he keeps him away from Ithaca and will not let him reach his home. But if we are all agreed, Odysseus shall return in spite of this, for one God cannot strive alone against the rest, and Poseidon must give up his wrath."

Then she answered, "If such is the will of the Gods, let Hermes, the messenger, go to Calypso and tell her our decree. But I will go to Ithaca and arouse Telemachus, Odysseus' son, and bid him call an assembly and speak out against the princes, who are devouring his father's substance and wooing his father's wife. Then I will send him to Pylos and Sparta to seek tidings of Odysseus there."

So saying, she bound on her beautiful sandals that bear her like the wind over sea and land, and shot down from the heights of Olympus to the house of Odysseus in Ithaca. There she took the shape of a prince called Mentes, a friend of his, and went up to the palace and stood in the gateway, with her bronze spear in her hand.

The courtyard was strewn with the hides of the oxen that had been slaughtered for the feast, and the princes were lying upon them and playing at draughts, while the banquet was being prepared. Their henchmen were busy in the hall, washing the tables and mixing the wine and carving the joints of meat.

Telemachus was in the courtyard too, sitting among the princes, dreaming of his father and wondering if he would ever return and scatter them all and come into his own again. He was the first to notice the Goddess, and he rose at once and went out to meet her, for he could not bear to think that a stranger should be kept standing at the gates. So he took her by the hand and greeted her warmly and led her into the hall. He put her spear against a pillar in a polished stand where the spears of Odysseus stood, and gave her a beautiful carved chair in a quiet corner of the hall, and sat down beside her himself. Then a maid-servant brought a silver basin and poured water over their hands from a golden ewer, and another loaded a table with all kinds of bread and meat. The princes came in

after them to their feast, and when it was over they made Phemius take his lyre and sing to them.

But Telemachus and Athena were sitting apart, close together, and talking low, so that the others could not hear. "Stranger," said Telemachus, "those men are light of heart and love the lyre and song, for they are devouring another man's substance and paying nothing for all they take. And his bones, maybe, are rotting on some distant shore or floating on the waves. Ah! if they saw him home again, they would pray for speed of foot sooner than all the gold and raiment in the world. But he will never come now. I would not believe it, even if some one told me that he was on the way. But tell me now who you are yourself and how you came here. Is it your first visit, or are you an old friend of my father's, for he had many guests?"

Then the Goddess replied, "My name is Mentes, and I am an old friend of your house. I am on a voyage to Cyprus, to buy copper in exchange for iron. If you would know more of me, ask old Laertes, your father's sire. His life is sad now, I hear, and he stays alone on the farm-land with one old servant and never comes to the city. I thought to find your father here when I came and, though he is so long delayed, I believe with all my heart that he will soon come back. He must be kept somewhere against his will, perhaps on an island in the far-off seas. But he would know how to find a way out, even if he were bound in iron chains. I am no seer, but I am sure of that. And so you are his son! I can see for myself how like you are. You have his head and his beautiful eyes that I remember so well in the old days, when we used to talk together before he set sail for Troy. We have never met since then. But come now, tell me, what is this rout I see? Can these be guests of yours? How wantonly they revel in your house!"

"Sir," said Telemachus, "it is the ruin of our house that you see. My father is gone for ever, and these men are the princes from Ithaca and the islands around, who have come to demand my mother in marriage. They destroy our wealth, but she will not give them an answer; and so it goes on from day to day, and I shall soon perish too."

Then the Goddess said, "Alas, poor son, how sorely you need the

mighty hand of your father to right your wrongs. If he were only standing in the doorway now with helmet and shield and spear as I knew him in his prime! But listen and I will tell you what to do. Tomorrow summon all the lords of Ithaca together, and there before the assembly bid these men leave your house; and if your mother desires to marry, let her return to her father's house and be married thence. But for yourself, fit out a ship, the best you have, and go to Pylos and to Sparta to seek for news of your father. If he is still alive, wait and endure this ruin for another year; but if you hear that he is really dead, come home to build him a funeral mound and pay him every honour, and give your mother in marriage to one of the lords. And now farewell, for I must be going, and remember what I say. You are a child no longer and must talk and act like a man."

Then Telemachus begged his guest to stay or at least to take some worthy gift in memory of him. But Athena would not wait. She rose and turned herself into an eagle and flew away over the sea. Then Telemachus knew that he had seen a Goddess, and took her words to heart and went back among the suitors, stronger and braver than before.

Now the minstrel was singing to them the sad story of the return of the Greeks from Troy and they were listening in silence, when Penelope the queen appeared, standing in the doorway, with her bright veil before her face. She had heard the song from her upper chamber and had come down weeping, to beg the minstrel for some other lay.

"Phemius," she said, "you know many other songs that charm the minds of men. But this one will break my heart, for it tells me of my dear lord, whom I mourn for day and night."

Then Telemachus said, "Mother, let the minstrel sing as he pleases. He is not to blame, but Father Zeus, who gives men joy and sorrow as he will and to us this grief. Be brave and listen, for all men love to hear the newest song."

Penelope was astonished as she heard him and went back to her room, and Telemachus turned to the princes and said, "Go on with your feast, proud lords, and be merry, if you will: I too delight to hear a minstrel who can sing us such songs as these. But in the

morning I bid you all assemble in the public square, for I have a word to say. There I shall demand that you leave these halls and find your feasts elsewhere. And, if you refuse, I shall call on the Gods to repay you for all your crimes."

And the princes, too, were astonished when they heard him speak so boldly, and bit their lips; and Antinous, who was ever the foremost, said, "My lord Telemachus, you speak like a man inspired. It would be an ill day for us all, if Zeus made you king in sea-girt Ithaca, as your fathers were before you."

And Telemachus answered, "I will take the kingship gladly, if Zeus will give it me. But it may pass to some other lord, now that Odysseus is dead and gone. Only I claim for myself, and will maintain, the rule in my father's house."

Then another of the suitors, called Eurymachus, joined in, "Who shall be king of Ithaca, only the Gods can tell. But we are all content that you should keep your own possessions, Telemachus, and be master in your own house. But tell us, who was the stranger that came here just now? Did he bring any news of your father? He was gone so quickly that no one could see who he was. But he had a noble mien."

"I expect no more news of my father," said Telemachus, "and I have no faith in signs. That man was a prince called Mentes, a friend of our house."

But he knew in his heart that it was the heavenly Goddess, and when the song and the dance were done, he went to his own chamber to think over all she had said. And Eurycleia, the old nurse, went with him and lighted him to his room. She had nursed him as a baby and no one in the household loved him more. She waited there and took his doublet and folded it up and hung it on a peg. Then she went away and closed the door carefully behind her. And he lay awake all night, wrapt in his soft sheepskin, and thinking of the journey that Athena would have him make.

II

In the morning the heralds called the assembly together, and Telemachus went down with his sharp sword slung about him and his spear in his hand and two fine dogs at his heels. He seemed a nobler

figure than ever before, as he sat down in his father's seat, while all the elders made way for him and the people looked on in wonder.

Then one of the elders opened the debate, an old man bent with age. One of his sons had gone with Odysseus to Troy, and the loss was ever in his mind.

"Who has called us together?" he said. "It is the first time since Odysseus went to Troy. Has some brave man heard news of the absent host?"

Then Telemachus leapt up and stood in the midst of the assembly, and the herald put the speaker's staff in his hand and he began:

"Old man, it is I who have called this assembly together, but I have no public news. It is the ruin of my house that has made me do it, and of that I must speak. I have lost my father, who was a father to his people too, and now there are men, lords of these islands, who beset my mother in our house against her will and are afraid to go to Icarius, her father, and ask her in marriage from him. I am not strong enough to drive them out myself, and so they stay on and revel, and all our cattle are being slaughtered and the good wine drunk for naught. Friends, men of Ithaca, will you not hold them back for good Odysseus' sake and let me bear my grief alone?"

So saying, he dashed the staff to the ground and burst into tears; and all the people pitied him and for a while no one had the heart to speak.

At last Antinous made answer, "You are angry, Telemachus, and make bold to put the blame on us. But your mother herself must bear it, she who has led us on these four years and tricked us with her craft. No one could be more cunning. She sent secret messages to us all and gave every man some ground for hope; meanwhile she had a scheme at work which would defeat us all.

"She set up a great loom in the palace and began to weave a web upon it, fine and very wide. 'The lord Odysseus,' she said, 'is dead and gone, and all you noble suitors are eager to marry his wife. But you must wait and give me time to finish this shroud for his father, old Laertes, who is near his end. I should be disgraced among all the women of Greece, if for all his wealth he had no winding-sheet to lie in when he died.' And so we waited and she kept weaving

this great web by day; but every night she came and unravelled it again. For three years she beguiled us thus; but in the fourth year one of her serving-women told us all, and we went in by night and found her there. So she was forced to finish it against her will.

"And now, Telemachus, before all this assembly, we make you answer. Either you must send your mother home and let her father choose whom she shall wed; or else we shall make suit to her still, and stay in your house and eat your substance, until she chooses for herself."

And Telemachus answered, "How can I send my own mother away from the house against her will? All men would blame me, and her father would seek to punish me, and she herself would pray for vengeance and Heaven would hear her prayer. No, leave my house yourselves, if you have any shame, and eat your feasts elsewhere. But if you still refuse, I call upon Zeus and all the Immortal Gods to punish you for your sins."

And as he spoke, Zeus sent down a sign from Olympus to show that his prayer was answered. Two eagles were seen flying overhead, grappling with one another and glaring down on the crowd below. And an old soothsayer interpreted the omen and said that Odysseus was already on his way home, bringing destruction to the suitors. But they derided him, and bade him go home and prophesy to his children or it might be the worse for him: they would go on with their wooing as they had begun.

Then Telemachus remembered the counsel of the Goddess and spoke again, "Princes, I will say no more about the wrong you do me, for now it is known to all men and to the Gods above. I only ask the people for a ship and twenty seamen, that I may go to Pylos and Sparta to seek for tidings of the king."

And after he had spoken Mentor arose, the faithful friend of Odysseus, whom the king had charged with the care of his house when he went away.

"Listen to me, men of Ithaca," he said, "your king Odysseus was gentle to all his people as a father. But you have forgotten his goodness to let these proud men prey upon his house. I do not blame

them so much as you, for they are but a few and hazard their lives by what they are doing, while you sit by quietly and see it done."

But again the suitors were defiant and one of them shouted that Telemachus might find a ship if he could, but they would not yield for any words of Mentor. "And even if Odysseus ever came home again to turn us out, he might find himself outnumbered and his wife would have no joy of his return."

Then they broke up the assembly and the suitors returned to the palace of the king.

But Telemachus went down to the sea-shore and dipped his hands in the salt sea-foam, and prayed to the Goddess:

"Hear me, O thou who camest yesterday to our house! Thou badest me take ship and go in search of my father, but the suitors will not let me do thy bidding."

And in answer to his prayer, Athena came, this time in the form of Mentor, the guardian of his house.

"Telemachus," she said, "you will not fail if you are your father's son. Take no heed of these suitors: let them go their own way to their doom. I will see to the ship and your company and will sail with you myself. You must go up to the palace and make ready the corn and wine for your voyage, and I will have the best ship in Ithaca waiting at the furthest quay."

So he went to the palace, and when he entered the hall, Antinous came up to him with a laugh and took him by the hand: "Sit down, Telemachus," he cried, "sit down, brave youth! Let us have no more of this bickering, but eat and drink as before."

But he drew back his hand and answered, "Antinous, I can sit no longer and feast in your company. While I was a child, you wasted my substance at your will and destroyed my house: now I am a man, and I have heard the story and will brook the evil no more. If there is no help for me in Ithaca, I shall find it in Pylos and my voyage will not be in vain."

And he strode past the tables and out of the hall, and as he passed, one or another of the suitors would turn with a mocking word:

"He means mischief, I think." "He is going to fetch help from

foreign lands." "Or do you think he will bring home some drugs to poison our drink?" "It would be sad, if he perished at sea, like his father; we should have to divide up the wealth among us."

But Telemachus went down to his father's storeroom, a lofty chamber where gold and bronze lay in plenty, and chests full of clothing, and casks of olive oil and of wine. Eurycleia, the old nurse, kept watch over the treasure, and Telemachus found her there and called her to him:

"Nurse, give me twelve jars of your sweet wine, not the best of all that you keep for my father's return, but the next to that, and put twenty measures of barley in some good stout skins; for I have to set off to Pylos and Sparta this very night and no one must know it, not even my mother herself."

And the kind old woman wept aloud when she heard it and begged him not to go: "We have lost Odysseus; you are all that is left to us. As soon as you go, they will plot to murder you and will divide all this treasure among them."

Then he comforted her and told her that it was the will of Heaven that he should go and he made her swear not to tell his mother till eleven days were past.

So she hastened to do his bidding, and he went back and waited in the hall.

Meanwhile the Goddess had found a ship and a crew, and when all was ready she took the shape of Mentor and went up to the palace to let Telemachus know. And as she entered, a strange drowsiness came over the princes, so that their cups fell out of their hands and they were soon glad to return to the city and sleep. Then she called to Telemachus to follow her and led the way to the harbour. There was the ship's company, ready to embark, and when they had brought down the stores from the palace, they took their places; and the Goddess sat down at the helm, with the young prince by her side. And a fresh breeze came whistling from the west and filled their sail and they sped along all night, over the dark blue waters: and as they went, they poured out offerings of wine to the Gods who live for ever, and, chief of all, to Athena, that wise daughter of Father Zeus, the Goddess with the clear grey eyes.

III

All night the ship ran on, and in the morning, just as the sun leapt up from the waves, they came in sight of sandy Pylos and the fortress where Nestor lived. He was on the beach with all his people, making a solemn sacrifice to Poseidon, lord of the sea. And when the ship touched land Athena spoke to Telemachus, and bade him go boldly to Nestor and ask about his father whom he had crossed the sea to find. So they stepped ashore, and all the company went up to greet them; and Nestor's son took them by the hand, and made them sit down beside his father on the soft fleeces they had strewn upon the sand, and gave them meat and wine. And when they were refreshed Nestor said to the others, "Now we may ask the strangers who they are." And with that he turned to the two:

"Strangers, where do you come from? And why do you wander over the broad highways of the sea? Is it for traffic, or for the plunder that pirates love?"

Then Telemachus took heart and said,

"Nestor, son of Neleus, noblest of the Greeks, I will tell you what you ask. My home is in Ithaca, and I have come to search for tidings of my father, Odysseus the stedfast-hearted, who fought with you at Troy, I have heard, and sacked the town. He has never returned and we do not know if he is alive or dead. And now I entreat you, for my father's sake and the love he bore you, tell me what has happened to him and do not hide the truth to spare me."

Then the old warrior sighed and said, "Ah! my friend, how well your words bring back to me that war, and all we suffered there, and the noble men we lost, Ajax, and Achilles, and my own son, the best of warriors! And are you indeed the son of Odysseus? Yes, you are like him when you speak, more like him than I would have thought so young a man could be. He was my faithful friend, and we were always of one mind and gave the same counsel to the Greeks. But I sailed away in haste from Troy, and I have never seen him since and only know by hearsay what happened to the rest. You must have heard yourselves of Agamemnon's fate, how he was murdered on his return in his own palace by Aegisthus and the faithless queen. But his valiant son has avenged him now and slain the traitor and

won great glory for himself. And you will be as valiant as he, and famous among men, I know, for you are strong and fair, and I pray that Pallas Athena may watch over you, she who was your father's friend."

But Telemachus answered sadly, "Alas! my lord, your hopes are far too high. The Gods have never meant such happiness for me; and even if it was their will, they could not help me here."

But Athena rebuked him for his doubts: "How can you speak like that, Telemachus? The Gods are far away, but they can help and save. And I would rather wait and suffer and come home safe at last, than perish like Agamemnon on the very day of my return."

But Telemachus would not be comforted. Then Nestor said, Menelaus might be able to give him tidings, for he had wandered far and wide and seen many lands before he had come home to Sparta again. And he offered to give Telemachus a chariot and send him there next day. "But you must stay this night with me, for it shall never be said that your father's son slept in his ship under the open sky, while I or son of mine was here to welcome him."

Then Athena thanked the old king and said Telemachus would stay, but there was other work for her to do and she must leave them. And as she spoke she rose and flew away like a sea-bird, leaving them all amazed. Nestor was the first to speak: "That was the warrior maiden, the glorious child of Zeus. She came to be your guide, Telemachus, and you cannot prove weak or base if the Gods are near you in your youth."

Then he took the prince up to his palace, and made him rest there that night. And next morning he gave him a chariot and sent his own son with him for his guide. So they drove out of the echoing courtyard and down the steep hill to the plain, and all day long the sleek horses carried them forward, till the light went down in the west and all the ways grew dark.

IV

At last they came to the hollow vale of Sparta and to the palace of Menelaus, the fair-haired king. There was a great banquet on foot in his hall, and all his neighbours and kinsmen were assembled, for both his son and his daughter were to be married that day. And

as the company sat feasting and listening to the minstrel's song, news came that two strangers were at the gate. "Bring them in to feast with us," said the king. "No stranger shall go empty from our doors, for we ourselves have eaten the bread of strangers in other lands."

So the attendants brought Telemachus and the son of Nestor into the house; and they bathed themselves, and new clothes were given to them, and then they were led to the banqueting-hall. Seats were placed for them at the king's side, and Menelaus said to them, "Sit down and welcome to our feast. When you have eaten and drunk you shall tell us who you are; but I can see that you come of kingly stock."

So they sat down at the board, and as they feasted they looked round them and wondered at the splendour of the hall: for the whole place shone like the moon. And presently Telemachus said in a low voice to the son of Nestor, "Look, my friend, at the beauty of this house, how it glitters with bronze and silver and ivory and gold. It dazzles me to look at it. I think the palace of Zeus in heaven must shine like this."

"No, my son," said Menelaus; for he had heard what was said. "No palace upon earth can compare with the dwellings of the Immortals. Men may call me wealthy, it is true: and yet I would give the best part of my wealth to have those heroes back who fell upon the plains round Troy. Often as I sit here I think of them all until I weep: but the man I grieve for most is the godlike Odysseus. He was ever the first of the Greeks in all adventures; but ill-fortune befell him, and now we know not whether he is alive or dead."

When Telemachus heard his father's name he could not keep back his tears, and he hid his face in his cloak; and Menelaus watched him, and wondered if he should ask him who he was. But at that moment Helen came from her chamber, fair as the Goddess Artemis. Her maidservants set her chair ready, and brought her a golden distaff and a silver basket full of purple yarn. So she took her seat and then she said to her husband, "Who are these guests, Menelaus? One of them is strangely like the noble Odysseus. Surely it must be Telemachus, the little son whom he left behind when he sailed for Troy."

"Yes," answered Menelaus, "I see myself how like he is. And even now, when I spoke of Odysseus, he hid his face and wept."

Then the son of Nestor said, "Noble Menelaus, this is indeed the son of Odysseus; and Nestor my father sent me to guide him to your palace, for he hoped that he might find help or comfort here. His father has never returned, and he has no one in Ithaca to take his part."

At that Menelaus welcomed Telemachus afresh for his father's sake, and told him how valiantly Odysseus had fought in his cause at Troy and how dearly he loved him in return. And as he thought upon old days he shed tears, and Helen wept with him, and the son of Nestor wept too, for he remembered his valiant brother who had died at Troy. But Helen thought how she might comfort them, and she mingled in the wine a magic drug. It was brought from Egypt, the land where strange herbs grow, and it could soothe all pain and bring forgetfulness of every grief: the man who should once taste it would shed no tear that day, not though he saw his own brother slain with the sword before his face. This drug she mingled in the wine and bade the steward bear it round, and then she spoke of Odysseus and his wisdom and courage.

"I remember that time in the war," she said, "when he came into Troy alone. What a deed that was! He disguised himself as a beggar and so made his way into the enemy's town, and no one guessed who he was but I. I questioned him, but he turned my questions aside, till I took him into my own chamber and swore that I would not betray him; and then he told me the purposes of the Greeks, and he went back to the camp in safety with his news. And I rejoiced, for my heart had turned again to my own people, and I wept to think how I left my home and my husband, the noblest of men."

"Yes," said Menelaus, "and how he showed his wisdom when we lay in the wooden horse with the chosen band! The Trojans had brought it into the city, and then you came and put your hand on it, and walked round it, calling us all by name. It seemed to each of us as if it were his own wife's voice, and we would have answered: but Odysseus made us hold our peace and so he saved our lives."

Thus they told tales of old adventures, until the time for rest was come.

Next morning Menelaus made Telemachus sit by his side, and asked what had brought him to Sparta; and when he had heard the story and what wrongs the suitors did, he cried out in fury, "Shame upon the dastards! They have made their bed in a lion's lair: but the lion will come back and he will not spare them. And now I will tell you all I know of the fate of Odysseus, as it was told to me by the wizard Proteus, the herdsman of Poseidon, who knows all the depths of the sea.

"As I was sailing home from Troy, my ship was windbound on a desert island off the coast of Egypt. The days went by and our store of food was nearly spent, and we went roaming along the shore in search of fish. At last one morning, as I was alone on the beach, a sea-nymph saw me and had pity on me, and rose from the heaving waters to give me counsel. She said that she was the daughter of Proteus, and that her father could tell me how to escape, but I must take him prisoner first. Then she shewed me where he would come at noon to count over his flock of seals, and she told me how I might seize him; and when I seized him, she said he would turn into all manner of shapes, but I must hold him fast and in the end he would answer me.

"So I called three of my comrades, and we scooped out holes in the sand and lay down, and the nymph brought skins of seals and threw them over us. There we waited while the seals came up from the salt water and settled themselves upon the beach. At noontide Proteus rose from the waves, and went along the line and counted all his flock, and then lay down to rest. And as soon as he was asleep up we sprang and seized him. Then he turned himself into all manner of shapes, into a lion and a serpent and a stream of water and a tall branching tree; but we held him fast all the while, as the sea-nymph had bidden us, and in the end he took his own form again and told me all I asked him. First he told me that the Gods were angry with me, but I might turn away their wrath by sacrifice and so come safely home at last. And then he told me the fate of the Greek heroes who had fought at Troy, how some had

returned safely and some were lost at sea, and how my own brother Agamemnon was slain by treachery when he had just set foot on land. Last of all he said, 'And one of the heroes is yet living on an island in the far-off seas: it is Odysseus, king of Ithaca. I saw him prisoner in the cave of the nymph Calypso: his ships are wrecked and his comrades lost, and big tears fall from his eyes as he thinks upon the home he cannot reach.'

"That was the tale which I heard from the old wizard of the sea; and after that I offered sacrifice to the Gods, and they brought me to Sparta in safety."

Thus Menelaus and Helen entertained Telemachus in their halls. Meanwhile in Ithaca the suitors heard how he had taken a ship and gone to Pylos. "We shall have trouble with this youth," said Antinous, "unless we rid ourselves of him in time. Give me a ship and twenty men, and I will lie in wait for him off Samos in the strait and put an end to his journeys." So they manned a ship and lay in wait off Samos to take Telemachus on his way home.

But Medon the herald heard their plot, and he went and told Penelope. She had not yet learned that her son was gone from home; and she was broken-hearted at the news, and sat on the ground and wept among her women, and blamed them all for hiding from her what had happened. Then the old nurse Eurycleia said, "Slay me if you will, my child, but I will tell you the truth. I knew that he was gone, but he made me swear that I would not tell you till eleven days were past. Pray to Pallas Athena, the child of Zeus, for it can never be the will of heaven to root out utterly this ancient house."

So Penelope dried her tears and went apart with her women and prayed to Athena: "Hear me, warrior maiden, child of Zeus! Call to mind how Odysseus honoured thee, and deliver my son from the enemies who lie in wait for him." And all day long she lay alone in her upper chamber, thinking of her son and tasting neither food nor drink, while below in the hall the suitors revelled and boasted how they would win her for themselves.

But in the dead of night a vision came to Penelope through the gate of dreams. She thought that her sister, whose home was far away, stood beside her bed and said to her, "Why is your heart

so sore, Penelope? Your son will return to you: the Gods have not abandoned him."

And Penelope said in her dream, "Sister, it is long since I have seen you. Are you come to comfort me in my troubles? I have much need of comfort. I have lost my lion-hearted husband, whose fame was spread abroad through all the land of Greece; and now my son is gone over seas and I tremble at what may happen to him, for there are many foes that seek his life."

And the dim phantom answered, "Have no fear for your son. Pallas Athena will be his friend and guide. She has charged me to tell you this, for she has pity on your grief."

Then Penelope said again, "If you are in truth an Immortal or have had speech with Immortals, tell me of my lord. Does he still see the light of the sun?"

And the dim phantom answered, "Of him I cannot tell you: question me no more."

Then the dream vanished into the air, and the queen awoke and her heart was comforted.

V

But next morning when the Gods were sitting in council and Zeus among them, Athena spoke of Odysseus again, for she never forgot how he suffered in Calypso's cave. "O Father Zeus," she said, "why should any man be a just and righteous king? For see how all his people have forgotten Odysseus, who was gentle as a father, and now the suitors are plotting to kill his son, as he comes back from Pylos and Sparta."

And the lord of the thunder answered, "My child, have you not planned yourself that in the end Odysseus shall take vengeance on all his enemies? But see that Telemachus returns home safely and that the suitors make their voyage in vain." And he said to Hermes, "My son, go to Calypso, the nymph with the beautiful hair, and tell her that Odysseus must leave her. He must build a raft and set sail, and after twenty days he will reach the land of the Sea-kings, who will load him with gifts and send him on his way. And so he shall see his home and his kindred again."

Then Hermes took his magic wand and bound his golden sandals

on his feet and leapt down from sky to sea, and flew over the depths like a cormorant, as it chases the fish through the waves and dips its feathers in the foam. And when he reached the far-off island, he went up to the lofty cave and found Calypso alone within, singing sweetly as she wove at her loom with a golden shuttle. A great fire was burning on the hearth and the scent of the burning cedar-wood was wafted through the island. Round the cave was a grove of stately trees, alders and poplars and sweet-smelling cypresses, where the birds came to roost at night, falcons and owls and sea-mews who are busy in the waves. And over the mouth of the cave a garden vine was growing, thick with clustering grapes, and there were four springs beside it, and four clear streams that ran through flowering meadows of parsley and violet. It was all so beautiful that even a God might stand and wonder. At last he entered and the Goddess knew him and made him sit down on a shining seat and gave him ambrosia and nectar, the food of the Immortals, and said, "Tell me your errand, Hermes, for it is not your wont to visit here."

Then he told her how Zeus had taken pity on Odysseus who had been kept so many years from his home by war and tempest, and bade her send him on his way as quickly as she could. The Goddess shuddered when she heard his message and said, "Cruel Gods, you are jealous of my friend and guest! I saved him when he was left alone, clinging to the wreck of his ship when Zeus had struck it with his thunderbolt and shattered it in mid-sea. But if it is the will of Zeus that he depart, I will not hinder him; I cannot send him myself, for I have no ships nor men; but I will tell him all you say."

And Hermes said, "Do so at once, lest Zeus be angry."

So he departed, and Calypso went out to seek Odysseus on the shore. And she found him sitting there and weeping as he looked across the barren sea; for so he sat day by day. "Unhappy man," she said, "do not sorrow any more, for I have come to let you go, and I will give you all the help I can. Come, build a raft and make it strong enough for the sea, and I will give you bread and wine and water to last you on your journey, and a fair wind to follow in your wake and bring you safely home, if such is the will of the Gods, who are wiser and stronger than I."

But Odysseus could not believe her words, and he was not satisfied

until she swore a solemn oath by earth and heaven and the world below that she did not mean to work him harm.

Then they went back to the cave and feasted and talked till evening. Nectar and ambrosia were set before Calypso, but Odysseus ate the common fare of mortal men.

At last the Goddess said, "Odysseus, if you are resolved to return to Ithaca and the wife you love, I wish you well. Yet if you knew what suffering you have in store before you see her, you would remain with me, I think, and be immortal. I am a Goddess, and can I be less beautiful or less noble than your mortal wife?"

And he replied, "Goddess and queen, I know full well Penelope cannot compare with you in form or stature. She will grow old and die. Yet I long day and night to see her, and would endure another shipwreck and untold sorrows to be at home again. I can bear them as I have borne the rest."

When morning came Calypso gave him a great bronze axe and a hatchet; and they went out to the wood, and there the Goddess showed him where the tall trees grew, and left him to his work. He soon felled a score, and made the timbers straight and smooth and jointed them together, and fitted the raft with a gunwale, and a rudder and a mast. In four days he finished and launched it, and made his sails. And on the fifth he stored it well with food and water and wine that the Goddess gave him, and then set sail with a joyful heart. For seventeen days and nights he never slept, but steered straight on, watching the Pleiades and Boötes, and always keeping on his left hand, as the Goddess had bidden him, those great stars that some men call the Bear and some the Wain. And on the eighteenth day he sighted the shadowy hills of the Sea-kings' land, like a shield upon the misty waters.

But Poseidon was on his way back from Ethiopia, riding in his chariot over the waves, and he saw Odysseus from afar, and anger filled him at the sight. "So!" he cried, "the Gods have changed their plans while I was away from Olympus. And Odysseus is close to the shore where he will be safe from me. But he shall have more trouble first." Then, grasping his trident, he gathered the clouds and roused the winds and brought down night from heaven.

Then the brave heart of Odysseus sank within him, and he re-

called the warning of the nymph, aye, and envied the Greeks who died at Troy. "Would that I had died that day when the Trojans overwhelmed me with their spears! Then I should have died with glory, but this is a piteous end."

And, as he spoke, a huge wave fell upon him and swept him from the raft, and he was overwhelmed by the surging waters. His garments weighed him down, but at last he rose, and even in this peril remembered the raft, and clutched at it, and dragged himself upon it. And the waves bore it hither and thither, and the four winds blew upon it all together, tossing it to and fro, like a tuft of thistledown.

Then Odysseus would have perished at last, had not one of the sea-nymphs, Ino the slender-footed, who had been a woman once, taken pity on him in his need. She rose from the gulfs like a seabird, and perched upon the raft. "Unhappy man," she said, "why does Poseidon hate you so? But he shall not destroy you after all. Strip off your garments, and leave your raft to drift before the winds. Then fasten this magic veil beneath your breast, and swim to land. But when you have touched the shore, loose it and throw it far back into the sea, and as you throw it, turn away your eyes."

Then she gave him the veil, and dived back into the surge like a sea-gull, and the dark waters hid her from his sight. Then Odysseus thought to himself, "Is this another snare of the Immortals, to bid me quit my raft? I will not leave it yet, for the land is a long way off. No, so long as the timbers hold together, I will remain on the raft, whatever I may suffer. But when the waves have broken it to pieces, then I will trust to swimming."

But while he was thinking, a great crested wave came down upon him, and scattered the timbers of the raft, as the wind scatters a heap of chaff, and Odysseus was left astride on a single beam. Then he stripped off the garments which Calypso had given him, and wound the sea-nymph's veil beneath his breast, and plunged into the sea. And when Poseidon saw him swimming, he shook his head and said, "Drift on and suffer till you reach land again, and even there you will suffer your fill."

With that he lashed his steeds and turned away, but Athena bound up all the winds except the north, which blew strong and

carried Odysseus towards the Sea-kings' land. Two nights and two days he struggled forward, and on the third day when the bright-haired dawn was in the sky the wind fell, and from the top of a rising wave he saw the coast. The sight made him as glad as children are who see their father well again after a long and wasting sickness. But when he had swum near enough to hear the thunder of the breakers, and saw that there was no harbour and no shelter and only cliffs and jagged reefs, then at last his knees were loosened and his heart sank within him and he cried, "Can it be that I have struggled hither against all hope and yet there is no place to land? If I go on, the waves will dash me on the rocks, and the cliffs are so sheer and the water so deep that I can gain no foothold. If I swim along the coast to find some shelter, the winds may bear me out again to sea, or Poseidon may send some monster to devour me, and there are many such."

At that moment a billow swept him towards the cliffs, and there all his bones would have been broken, had he not thought of clutching at a rock and clinging to it with both hands till the wave had passed. But as it ebbed back again, it dragged him away with it and stripped his hands of skin, as a cuttlefish is dragged from its hole with pebbles clinging to its suckers. But he saved himself by turning and swimming along the shore outside the breakers, till he came to the mouth of a river free from rocks and sheltered from the wind.

He felt the river flowing and prayed to the River-God: "Hear me, O King, whoever thou art, for I come as a wanderer flying from Poseidon's wrath. Take pity on me, I pray thee." Then the river stayed his stream and smoothed his waters, and so Odysseus made his way to land. And then his knees gave way beneath him, and his strong arms dropped at his sides, and he fell senseless on the shore. There for a time he lay swooning, while the salt water streamed from his mouth and nostrils. But when at last he came to himself, he loosed the magic veil and threw it back into the water. And a great wave came and bore it out to sea, where Ino rose and caught it in her hands. But Odysseus sank down among the rushes by the river-bank, and kissed the kindly earth.

Then he thought to himself, "What shall I do now? If I spend the night by the river, the dew and the frost may kill me, and the

morning-breeze blows cold. But if I go up the hillside and fall asleep in the wood, the savage beasts may devour me."

At last he found a thicket near the river, and in it two bushes so closely grown together that neither wind nor rain nor sun could pierce them. He crept under the branches, and heaped up a couch of fallen leaves. There was abundance of them there, enough to cover him as well as to lie upon, and he lay down among them, and covered himself up as a countryman who lives in a lonely place will cover up his fire under the ashes to keep it alive. And Athena shed sleep on his eyes to take away his weariness and pain.

VI

So there the stout-hearted Odysseus lay and slept, worn-out with all his toil. But meanwhile Athena went to the Sea-kings' city, up to the palace of their ruler, the wise Alcinous, and into the beautiful chamber where his daughter lay asleep, the young princess Nausicaa, fair as the Immortals. On either side of the threshold two maidens were sleeping, as lovely as the Graces, and the glittering doors were shut. But the Goddess floated through them like a breath of wind, up to the head of the couch, and spoke to Nausicaa in a dream. She seemed to her one of her dear companions, the daughter of Dymas, the sailor.

"How heedless you are, Nausicaa!" so the vision said. "You let all your fine clothing lie uncared for, and your marriage-day must be close at hand, when you ought to have beautiful robes for yourself and for your maidens, if you wish your friends to praise you and your father and mother to be glad. Let us take the clothes down to the river and wash them, early tomorrow morning. I will help you in the work, for we must get ready as quickly as we can; the best men among your people are suitors for you already. And ask the king your father to give you a pair of mules and a car, for the river is a long way off."

Then Athena went back to Olympus, the peaceful home of the Gods. No winds blow there, so men say, and no rain falls, and the snow never comes near it, but the whole sky is calm and cloudless and all the air is full of light.

So the night passed away, and the young Dawn appeared on her

glorious throne in the sky and awakened the princess. She was full of wonder at the dream, and went through the house to tell her parents, and found them in the hall. Her mother was sitting by the hearth among her maidens spinning her sea-blue yarn, and she met her father at the door, on his way to the council of his lords. Nausicaa ran up to him and said:

"Father dear, we have so much fine linen lying soiled in the house, —could you not lend me a pair of mules and a car, and I will take it all down to the river and wash it? You must have clean robes to wear yourself when you sit at the council among the chiefs, and you have five sons at home, three of them young and bachelors, and they always want fresh linen for the dances, and I must think of it all."

She was too shy to speak about her marriage to her father; but he understood, and answered, "You may have the mules, my child, and anything you wish."

So the princess brought out the bright garments and put them on the car; and her mother packed a store of dainties in a basket, and gave her a goatskin full of wine, and olive-oil in a golden flask. Then Nausicaa mounted the car, and her maidens went with her, and she took the whip and the glistening reins, and started the mules, and they clattered off at once and carried her willingly all the way.

At last they came to the flowing river, and there they stopped and unyoked the mules, and sent them to feed on the sweet clover that grew along the banks; and they lifted out the clothes and laid them in the trenches, and trod them in the dark water, vying with one another in the work. And when they had finished, they spread them out on the beach to dry in the sun, just where the sea had washed the pebbles clean. Then they bathed and anointed themselves, and took their meal at the riverside, and afterwards they threw aside their veils and played at ball, and white-armed Nausicaa led the song. And she looked like Artemis the huntress on the hillside among the mountain nymphs, taller by the head and fairer and statelier than them all.

At last it was time to go home, and they harnessed the mules and folded up the clothes. But now Athena planned that Odysseus should awake and see the maiden. Just then the princess had the ball, and

she threw it to one of the girls, but it missed her and dropped into the eddying river, and they cried out as they saw it go. The cry woke Odysseus, and he sprang up in wonder.

"Where am I?" he asked himself. "What country can this be? I hear the sound of women's voices. Are they mortals, or nymphs of the meadows and the stream? I will go and see."

Then he broke off a leafy bough to cover his loins, and went out from his shelter in the wood to meet the fair-haired maidens, all rough and naked as he was,—his need was so great,—like a mountain-lion stalking through wind and rain after the forest deer. But they were terrified when they saw him, covered with the salt sea-brine, and they ran away from him to the end of the curving beach. Only the daughter of Alcinous stood where she was, and waited for him, face to face without trembling, for Athena gave her courage. Then Odysseus spoke to her gently, and he knew what was best to say.

"Maiden," he said, "whoever you are, I need your help. Surely you must be Artemis the huntress, if you are one of the Immortals. Or are you a mortal maiden? Then how happy must your father be and your mother and your brothers when they watch you in the dance! Only once have I seen a thing so fair, long ago in Delos, a young sapling palm-tree, straight and tall and wonderful, that grew by Apollo's temple. Princess, I have suffered much. I have been wandering over the dark sea for twenty days and nights, tossed to and fro by wave and storm, and at last I have landed here. But I am a stranger, and do not know the people of the land. You are the first I have met and I ask you to help me. In kindness show me the way to the city and give me clothing, some wrapper you have used for the linen. So may the Gods grant you your heart's desire, a worthy husband and love and unity in your home. For no power in the world is stronger than the husband and wife who are one at heart; their enemies cannot hurt them and their friends rejoice, but they know their own joy best themselves."

And Nausicaa said to him, "Stranger, it is Zeus who gives us everything, sorrow and happiness alike. You must bear what he has sent you, and you seem to me brave and wise. And now that you have come to us and asked me for help, you shall have everything

you need. This is the land of the Sea-kings, and I am the daughter of their ruler, the great-hearted Alcinous."

Then she called to her maidens, "Come back to me, girls; why do you run away? This man is no enemy, but a shipwrecked wanderer, and we must treat him kindly. All strangers and suppliants are sent to us by Zeus. Give him food and drink and let him bathe in the river, somewhere out of the wind."

So they took Odysseus to a sheltered place, and gave him a doublet and a cloak, and soft olive-oil in a golden flask, and showed him where to bathe. And he washed away the salt sea-brine from his limbs, and the scurf of salt from his hair, and anointed himself and put on the garments, and his long curls fell clustering round his shoulders, and Athena gave him grace and stateliness. Then he came back to the maiden and sat down on the beach, and the princess looked at him and said to her women:

"The Gods themselves have sent this stranger here. At first I thought him ill-favoured, but now he looks like one of the Immortals, the lords of heaven and earth. Oh, that such a hero would stay with us and be my husband! Go now, give him food and drink."

But when Odysseus had eaten and drunk his fill, another thought came into Nausicaa's mind. She folded away the linen and mounted the car, and then called Odysseus to her side and said:

"Come, stranger, let us go to the city, and I will send you to my father's house. But you must do as I tell you, and you will understand, I think, why it is best. So long as we go through the meadows, follow close behind me with my maidens, and I will lead the way. But when we come near the city,—you will see a high wall round it and a noble harbour on either side with a narrow neck of land between, and the ships drawn up along the road, each one in its own station. Close by is the public square, and Poseidon's sacred place, and the shipyards where they make the sails and ropes and shave the oars. Now there are insolent men among our folk, and some of them might say, 'Who is the tall kingly stranger with Nausicaa? Some wanderer from a distant land, or a God perhaps, come down from heaven at her prayer! It is well that she has found a foreign husband for herself, since she scorns the noble Sea-kings who make their suit to her!' Thus they will reproach me, and I should blame it

myself in another maid. So listen to my plan. You will find a grove of Athena on the way, tall poplars and a running spring and a meadow close beside them. Sit there, and wait until we are home again. And when you think it time, follow us to the city and ask for my father's house: it is easy to find, for none of the rest are like it. Go straight up through the hall to my mother: she will be sitting by the hearth in the firelight, her chair against a pillar, spinning her wonderful sea-blue yarn, and her maidens sit behind her. My father's throne is next to hers: there he sits and drinks his wine, like one of the Immortals. But go past him and put your hands on my mother's knees, for you will soon see your home again if you can win her favour."

Then Nausicaa lifted the whip and the mules started for home. And as the sun set they came to the sacred grove of Athena. There Odysseus sat down and waited, and he prayed to the Goddess that the Sea-kings might pity him and give him help, and she heard his prayer.

VII

Meanwhile the princess had reached her father's house, and the young princes her brothers met her at the porch and unyoked her mules and carried the garments into the house. And she went to her own bright chamber where her old nurse lit the fire and prepared her supper.

Just then Odysseus started for the city, and Athena spread a mist about him lest any of the proud Sea-kings should be aware of him and mock him and ask him who he was. But when he entered the city, she met him herself in the form of a maiden carrying a pitcher; and as she stopped before him, he said, "My child, can you tell me where King Alcinous lives, for I am a stranger in this place?"

And she replied, "Follow me, sir, and I will show you his house; for it is near where my own father lives. But do not speak to any one by the way, for my countrymen are not too fond of strangers. They put their trust in their ships and sail everywhere over the great waters, for Poseidon has made them kings of the sea." So saying she led the way quickly, and Odysseus followed. And as he went along, he could see the harbours and ships and long high walls and

public squares, and marvelled at it all, but no one could see him for he was covered by the mist.

When they reached the palace of the king, Athena said, "This is the house, father, which you bade me show you. Kings are sitting there at the feast; but enter boldly, for a brave heart fares best. You will find the queen first: her name is Arete, and she is honoured by her husband and her children and her people as no other woman in the world is honoured. She is wise, too, and can settle men's quarrels when she will. If you can only win her favour, you may hope to see your friends and your native land again."

And then the Goddess went back over the sea to Marathon and her good house at Athens, while Odysseus entered the palace of Alcinous and wondered at what he saw. For the whole house shone like the sun or the moon. The walls were all of bronze and the doors of gold. The doorposts and the lintel were silver, and on each side stood dogs of gold and silver which never grew old nor died. Inside along the walls were rows of seats, spread with fine coverlets woven by the women, where the Sea-kings sat at the banquet. And boys of gold stood round the hall, with torches in their hands to give them light. There were fifty maidservants in the house, some to grind the corn and some to spin and some to weave; and they weave their cloth as skilfully as the men can sail their ships. Before the gate was a garden with pear-trees and pomegranates and olives in their bloom, and bright apples and sweet figs, which grew and ripened all the year round. And there was a fruitful vineyard, where some of the grapes were just turning colour and some were being dried and others pressed, and flower-beds of every colour always in blossom, and two fountains, one that watered the garden and one at the courtyard-gate for the townsfolk.

Odysseus stood awhile outside, and gazed at it all in wonder. Then he crossed the threshold and walked straight through the hall to the place where the king and queen were sitting. The princes were all drinking at the tables, but no one saw him as he passed because of the mist about him. But when he came to the queen's throne the mist suddenly rolled away, and all the company saw him and gazed in silence and amazement. Then he knelt down and put

his hand on her knees and made his prayer: "Lady and Queen, take pity on me, unhappy wanderer that I am, and send me to my far-off home; and I will pray the Gods that they may give happiness and worthy children and every honour to you and to your husband and to these noble guests."

Then he sat down like a suppliant on the hearth, and still they all gazed in silence, till at last one old lord, wiser and readier than the rest, spoke out: "Alcinous, we wait upon your word; but surely it is not seemly that a guest should sit among the ashes in the suppliant's place. Lead him, I pray you, to an honourable seat and let him have food and drink, while we will fill our cups and drink in his honour."

Then Alcinous took Odysseus by the hand and raised him from the ashes and put him by his side in his own son's place. And the servants washed his hands and spread a table with good things and set it by him. And when the feast was over, Alcinous said, "My lords, I have a word to say before you go. Tomorrow morning we will meet in council to receive this stranger and provide for his return, for if he sails in a ship of ours no harm can happen to him on his way. But if he is an Immortal, the Gods are dealing with us as they have never dealt before. They have ever met us as neighbours, openly and face to face; for we are near of kin to them, like the Cyclops and the Giants."

Then Odysseus said, "I am no Immortal, Alcinous, but the most afflicted of all mortal men, and I could tell a long tale of the sufferings that the Gods have given me to bear. But now, I pray you, let me forget my troubles, and in the morning make haste to send me on my way, for all I now desire in life is to see my people and my home again."

The nobles promised that it should be so, and then they went home for the night; and Odysseus was left in the hall with Alcinous and the queen, while the maidens cleared away the feast.

Now Arete had noticed his cloak and doublet, for she and her women had made them. So she said, "Stranger, I must first ask you this. Whence have you come? And who has given you these garments? Did you not say that you were a wanderer from over seas?"

And Odysseus answered, "My story, lady, is long and sad, but I

will tell you this. I have come from a far-off island where a Goddess lives, Calypso of the beautiful tresses. A storm drove me there and destroyed my ship and all my company, and the Goddess took me in and fed and cherished me and promised to make me live for ever and never grow old. But I always longed to depart, and at last, after seven years, she let me go. So I built a good stout raft and stored it with food and clothing that she gave me, and sailed away before a soft and favouring breeze. But on the eighteenth day, just as I caught sight of your shadowy hills above the sea, Poseidon raised the winds against me and I was wrecked once more. Naked and scarce alive I swam to shore and found a resting-place near the river's mouth, where I slept among the bushes with leaves for my covering. Next day at sundown I woke and found your daughter and her companions playing on the shore, and made my prayer to her. And she showed a wisdom that was strange in one so young and gave me food and drink and the garments that you see."

But Alcinous said, "Stranger, in one thing my daughter did amiss. She should have brought you to the house in her train, when you had asked her favour."

Then Odysseus answered, "Blame her not, my lord; she would have brought me had I wished. But I feared the sight might anger you, and so remained behind; we men are quick to take offence."

"Sir," replied Alcinous, "I am not so quick at that. Nay, I would gladly have such a man as you are to be my son-in-law, and would give you house and wealth to stay with us. But no one shall keep you here against your will. So, when tomorrow comes, you shall have your escort who will row you quickly over the sea as you lie asleep. However far you may wish to go, they can take you there and return in one day, and not be weary. For we have the best sailors and the most wonderful ships in the world."

VIII

Next morning the king took Odysseus with him to the market-place close beside the harbour, and they sat down there on the seats of polished stone, while Athena in the herald's shape went through the town, bidding the people come and see the godlike stranger, so that they thronged the square. Then Alcinous rose in the midst and said,

"Princes and friends, this stranger—I do not know his name—has come to my house and asked me for a guide to take him home. Let us do as we have always done, and help him on his way."

Then he told them to prepare a ship and choose fifty of the best sailors for her crew, and come to the palace afterwards to feast in honour of his guest. So they made the ship ready, and then sat down to the feast, and their minstrel came into the hall. A herald led him by the hand, for he was blind. But the Gods had given him joy as well as sorrow: they had taken his sight from him, but they gave him the gift of song. And he sang of the heroes of Troy and the siege, till Odysseus wept as he listened. But he was ashamed for the kings to see his tears and hid his face in his cloak, so that none of them noticed but Alcinous, who sat beside him. And when he saw it he broke up the banquet, and told the princes they ought to show the stranger what skill they had in every kind of game. So they ran races and threw quoits and boxed and wrestled and leapt, until at last one of them said to the others:

"Come, let us ask our guest if there is anything he can do. He looks a stalwart man, broad-shouldered and stout-limbed, and young and strong enough, though somewhat broken with all the hardships he has borne."

So they challenged Odysseus to try his hand; but he only said, "I have more taste for grieving than for games. I have toiled and suffered for years, and I sit here now, longing for my return, asking your king and all your people to send me on my way."

At that one of them, whose name was Euryalus, sneered openly, and said, "No, stranger, I should not think that you would care for games. You have spent your time, I should say, on board a merchantman, and know more about cargoes and profits and traders' tricks. No, you have not the look of an athlete."

But Odysseus glanced at him sternly under his deep brows and said, "Sir, there is little grace in such a speech. The Gods, I see, will never give all their favours to one man. They have given you beauty in full measure, but a scanty store of sense. Now your taunts have stung me, for I am not the weakling you say, but may count myself, I think, as good as any man while I have the strength of my

prime. I am stiff with toils and sufferings now, but I will show you what I can do."

Then, without throwing his cloak aside, he sprang up and lifted a great quoit that lay beside him, far heavier and larger than any the Sea-kings threw. He poised it and hurled, and all the sailors shrank aside as the stone whizzed past and fell far beyond the rest, so that Odysseus smiled for pleasure and said with a light heart:

"Match that throw, my friends! Or challenge me to run or box or wrestle, and I will not draw back. And I can handle a bow at need. I have shot with the best archers living, and only found one man who could surpass me."

Odysseus paused, but all the Sea-kings were silent, and only Alcinous said, "Friend, no man of sense could despise your strength and skill. Indeed, we are not the best of boxers or wrestlers, but we are nimble-footed, and our ships are swifter than thought, and we love the banquet and the lute and the dance and changes of raiment and warm baths and sleep. And now my people shall dance for you, and you shall tell your wife and children at home what wonderful dancers they are."

With that he called two of his sons, and they came forward at his bidding; and the heralds made a ring and the minstrel played for them, and they danced and leapt and threw a crimson ball to one another, backwards and forwards, and up and down, catching it in the air, till Odysseus wondered at the twinkling of their feet, and turned to the king, praising their skill to his heart's content.

Then Alcinous asked each of the princes to bring a present for their guest, a bright cloak and a doublet and a talent of solid gold, and he said that Euryalus should make a special gift and ask the stranger's pardon for his lack of courtesy. Euryalus was ready enough to obey, and brought a great bronze sword with a silver hilt and a scabbard of carved ivory and gave it to Odysseus, saying:

"Sir, you are a welcome guest. Forgive me if my words were rough and let the wind blow them all away. And I wish you a safe return to your country and your wife, for you have been long away and have had many a trial to bear."

Then Odysseus said, "And you, friend, I wish you well. May all

good fortune follow you, and may you never need this blade that you have given me in your courtesy."

So saying he took the sword and slung it over his shoulder. By this time the sun had set, and Alcinous led the way home to the palace, and Odysseus went to his chamber and bathed and came down again to the hall where the kings were sitting at their wine. There Nausicaa stood in her beauty beside the door, and she looked at him in wonder and said:

"Farewell, stranger! Remember me sometimes even when you are home again in your native land, for I was the first to help you."

And Odysseus answered, "Princess, may it be as you say! May I see my home once more! I will think of you there, and you will always seem like one of the Gods to me, for it was you that brought me back to life."

Then he went on into the hall and sat down by the king. And he asked the minstrel to sing to them again, a song about the wooden horse and the cunning plan by which Odysseus took the citadel of Troy. But when the song began, his tears gathered and fell, so that Alcinous noticed it again and broke off the song, crying:

"Hush! Let the minstrel cease! Perhaps his song does not please all our company; ever since he began our guest has wept for sorrow. So let us have no more, and then we can all be glad, guest and host alike."

With that he turned to Odysseus: "Hide your secret no longer; surely you may tell it now. Tell us your name, and your country, and where you have wandered, and the cities and men you have seen, and why you wept when you heard of the Greeks and their fate at Troy. Has one of your kindred perished there? Or a true comrade whom you loved? A loyal and trusted friend is as near to us as a brother."

IX

Then Odysseus answered:

"King Alcinous, it is good to see a whole people met together like this in the palace-hall, taking their pleasure at the feast, while the minstrel sings a glorious song for them to hear. This is a pure delight; but there is little joy in the story you ask me for; in sorrow it must begin and in sorrow end.

"I am Odysseus, the son of Laertes, and the fame of my wisdom has gone through all the world. My home is the island Ithaca: it rises far-off in the western sea, a rugged land, but a good nurse of heroes, and no place could be so dear in my sight. My father and mother lived there, and there I was born. I longed for it even when Calypso, the fairest of nymphs, kept me in her hollow caves, even when Circe, the enchantress, tried to win my heart. But now I will tell you what you ask: the tale of my wanderings and my sufferings on the way home from Troy.

"From the first we had trouble enough by sea and land; but we reached the Cape of Malea at last and had almost rounded it, when the North wind swept down on us and drove us out of our course. Nine days we drifted before the gale, but on the tenth we came to the land of the lotus-eaters, a people who live on flowers. We went on shore and took our mid-day meal by the beach, and I sent three of my comrades to find out what sort of men lived there. The lotus-eaters were kind to them, and gave them lotus to taste. It was sweet as honey, and all who took it forgot their country and longed to stay there and eat it for ever. But I forced them back to the ships, though they wept to come away, and I bound them under the benches and hurried the rest on board; and so we put to sea.

"Then we sailed on sadly till we came to the land of the Cyclops, a savage and lawless race. They never plough and they sow no seed; but wheat and barley and fruitful vines grow wild in their land. They dwell alone in caves among the mountains, and each one lays down the law himself for his wife and children, and cares for no one else. At the mouth of the bay where they live there is a wooded island. It is a lonely place, full of wild goats, with no sign of man to frighten them away. No shepherds come there and no hunters, for the Cyclops have no ships to cross the sea and no shipwrights to build them. Yet it is a fertile land and men might settle there; it would bear all kinds of fruit in their season; there are rich water-meadows by the sea, and vines that never fail, and level fields for ploughing, and a harbour where ships could lie without rope or anchor, and at the head of it a cave with a spring of sparkling water and poplars growing all around. We ran in there on a dark night, and some God must have been our guide; for there

was no moon and the mist lay thick over the sea, so that none of us saw the land nor the long rollers on the beach, until the ships were aground.

"We lay down on the shore and slept within sound of the sea till dawn, and then we took our bows and long hunting-spears, and followed the mountain-goats, and soon brought down game enough, nine for each of the twelve ships that sailed with me and ten for my own crew. So we sat there till sundown feasting and drinking wine, and we looked across to the land of the Cyclops, and could see the smoke from their fires and hear their voices and the bleating of their flocks.

"Next morning at daybreak I called my men together, and told the rest to wait on the island while my crew and I went over to see what the Cyclops were like. So we rowed across to the mainland, and as we came near we saw a high cave by the shore. It was overhung with laurels, and in front was a courtyard fenced with a huge wall of stones and trunks of oak and towering pine. It was there that one of the Cyclops penned his flocks at night, and there he lived all alone among them: and a strange monster he was: he had only one eye in the middle of his forehead and he looked more like a wooded mountain-peak than a mortal man.

"Then I chose the twelve best of my company, leaving the others to guard the ship, and went up with them to the giant's cave. I put some food in a wallet and filled a goatskin full of a strong red wine I had with me, a wonderful fragrant wine that no man could resist. We soon reached the cave but found no one there, for the Cyclops was still away at the pasture. So we went in and looked at what he kept in his home. There were folds crowded with lambs and kids, and piles of wicker-baskets loaded with cheeses, and milk-pails, and bowls brimful of whey. Then my comrades begged me to take some of the cheeses and drive off the lambs and kids to our ship, and hurry away. Better if we had! But I would not listen. I wanted to see the giant and ask him for a gift. So we lit a fire and ate some of the cheeses and waited.

"At nightfall he came home with his herds, carrying a huge bundle of faggots to make a fire for supper. He flung them down on the floor with a crash, and we ran away from him into the depths of the

cave. Then he drove in the ewes, leaving the rams outside in the yard, and he lifted up an enormous stone, so heavy that twenty teams could not hoist it from the ground, and set it in the mouth of the cave. After that he milked the sheep and the goats and curdled half the milk, putting the rest aside for his drink, and then he lit up the fire and caught sight of us and shouted:

" 'Who are you, strangers? Pirates or merchants? And where have you come from, along the paths of the sea?'

"Our hearts sank within us when we heard his deep voice and saw what a monster he was, but I answered:

" 'We are Greeks, warriors of Agamemnon's host, homeward bound from Troy across the fathomless waters. We have been driven out of our course by foul weather, and now we have come to you, and we beg you to treat us as your guests. Reverence the Gods, noble sir; for all guests and suppliants are avenged by Zeus.'

"But he only said, 'You are a fool, stranger, or else you have come from far indeed. We Cyclops pay no heed to Zeus nor any of the Gods; we are far stronger than they. No fear of his anger would make me spare your friends or you unless I chose. But now tell me where you have left your ship.'

"But I saw through the snare, and gave him a cunning answer:

" 'Poseidon, the earth-shaker, wrecked our ship on the rocks, and we are the only men who were saved.'

"At that he sprang up without a word, and seized two of my comrades like whelps, and dashed their heads on the ground, and then he tore them limb from limb and devoured them like a mountain-lion, flesh and bones and all. And we wept at the horror and prayed to Zeus, but we found no way of escape. So the Cyclops filled his maw and then lay down full length on the ground among his flocks and fell asleep. Then I thought I would draw my sword and go up to him and feel for his heart with my hand and strike him dead; but I stopped, for I remembered that if I killed him we should only perish too, since none of us could roll away the enormous stone. So we had to wait there in our misery all night long.

"Day came at last, and the Cyclops awoke. He lit a fire and milked his ewes and seized two more of us for his meal, and then he drove out the sheep and goats, lifting away the stone and putting it

back like the lid on a quiver. And off he went to the mountains whistling to his herd, and I was left to scheme for our revenge. And at last I thought of a plan. The giant had put a great club of his in the cave to dry. It was the trunk of an olive-tree and as big as a tall ship's mast. I cut off a fathom's length and we smoothed it down and sharpened the point and hardened it in the fire, and hid it away out of sight, for I meant to drive it into the monster's eye when he lay asleep. Then we cast lots to see who should help me, and the lot fell on the four I would have chosen myself.

"In the evening he came back again with his flocks, and this time he drove them all into the cave; and afterwards he sat down and milked the ewes and seized two more of us for his meal. Then I filled a wooden bowl with the wine I had brought, and I went up to him and said:

" 'Look, Cyclops, here is some wine to end your meal. Taste it and see what we carried in our ship. I brought it for you in hope you would take pity on us and let us go, but you have no mercy. Think, what man will ever come near you again if you show this cruelty?'

"So he took the wine and drank it, and it pleased him hugely, and he asked me for another draught.

" 'Give me some more,' he said, 'and tell me your name, and I will give you something to please you in return. We have grapes in our own land, but this wine is nectar.'

"Then I brought the wine, and three times I poured it out for him, and three times he drank it off in his folly. And when the wine began to cloud his wits, I said to him softly, 'Cyclops, I will tell you my name, and you must give me the gift you promised. Noman is my name; Noman is what my father and mother call me and all my friends.'

"But he only said, 'I will eat Noman last and his comrades first. That shall be his gift.'

"With that he rolled over on his back and lay there fast asleep, his huge neck on one side. Then I thrust the stake into the embers and waited until it grew red-hot, cheering on my comrades all the time. And when the bar was just about to catch, we drew it out, and the four took hold of it and drove it into the monster's eye, while I stood at the end and turned it round and round, until everything was

burnt away. The giant gave a terrible cry, so that the whole cliff rang, and we rushed back in terror, and he tore the bar out of his eye and flung it away, maddened with the pain. Then he shouted to the Cyclops who lived near him on the windy mountain-peaks. They heard his cries and gathered round the cave, and asked him, 'What ails you, Polyphemus? Why have you awakened us from our sleep, shouting through the silence of the night? Has some one driven off your flocks or tried to murder you?'

"And Polyphemus answered, 'Oh, my friends, Noman is murdering me.'

"Then they replied, 'If no man has hurt you, we cannot save you from the sickness the Gods have sent. Pray to our father Poseidon.'

"So they went away, and I laughed to myself as I saw how my cunning had saved us. Then the giant groped his way to the mouth of the cave, moaning in his agony, and moved aside the stone and sat there with outstretched hands to catch us if we tried to pass; he thought I would be such a fool. But I sat and pondered what to do, turning over many a plan in my head, for all our lives were at stake; and at last I resolved on this. The rams were big and strong and their fleece was thick: I bound them together in threes, tying them with the withies on which the monster slept, and under each one in the middle I fastened a man, so that he was guarded on either side. I had chosen the strongest in the flock for myself, and after all my comrades were safely fastened, I took hold of his back and curled myself round under his belly and held on tight to his great shaggy fleece; and we waited in this plight for the dawn.

"At last the morning broke, and then the rams went out to the pastures, while the ewes stayed near the folds, bleating to be milked. Their master felt along the backs of the rams as they passed before him; but he had not the wit to guess that the men were bound underneath. At the end, after the rest, came the one that carried me; my weight had made him slow. Polyphemus stroked him lovingly, and said, 'Dear ram, why are you the last today? You have always been the first before,—first to crop the flowers and the fresh young grass, first at the stream, first to hurry home again at night, —but now you are the last of all. Are you grieving for your master whom a wicked man has blinded? If you could only understand and

had a voice to tell me where he is skulking now, I would dash his head on the ground and scatter his brains all over the rock, and get some comfort in my misery.'

"Then he let the ram go out. And when we were a little way off I slipped down and unfastened my comrades, and we drove the fat rams before us and hurried to our ships. The others were full of joy to see us again; only they mourned for those we had lost. But I hastened them on board and would not give them time to weep, and we took our places on the benches and struck our oars into the foam. But just before we were out of earshot I called to the Cyclops: 'Cyclops, it was no weakling whose comrades you devoured! And now the Gods have punished you for all your cruelty.'

"Then his anger burst forth and he tore off the top of a mountain and hurled it down at us. It fell just beyond the ship, and the sea dashed up so that the backwash drove us to the shore; but I seized a pole and pushed off again, and then I shouted to him once more, though my comrades tried to stop me:

" 'Cyclops, if any one asks who disfigured and blinded you, tell them it was Odysseus, the son of Laertes, who dwells in Ithaca.'

"Then Polyphemus groaned and said, 'Alas! The old oracle is fulfilled. A prophet told me long ago that Odysseus would take my sight from me; but I always looked for a great and valiant hero, and now it has been a puny nobody who deceived me and made me drunk.'

"Then he lifted his hands to the starry heaven and called upon Poseidon:

" 'Hear me, Poseidon, enfolder of the earth, blue-haired God of the sea! If I am indeed your son, grant this prayer of mine. May Odysseus never see his home again! Or if that cannot be, and he is fated to return, let it be after many years, after the loss of all his comrades, on a foreign ship, in wretchedness, to find suffering and trouble in his home.'

"That was the Cyclops' prayer, and the blue-haired Sea-God heard him. But we escaped for the time and reached the island in safety, where we found our comrades on the beach, waiting for us anxiously. We told them all that had happened and they wept

bitterly for the dead. That night we slept on shore, but at sunrise we went on board again, and rowed out once more over the waste of the grey sea."

X

"And we came to the floating island where Aeolus lives, the friend of the immortal Gods: all round it runs a barrier wall of bronze, and the cliffs fall sheer to the sea. There sits Aeolus feasting in his palace with his six sons and six daughters, and the halls are full of the steam of the banquet, and the courtyard echoes all day long. He heard our story and entertained us kindly; and at parting he gave me a leather sack, in which he had shut up all the winds, tying the mouth with a silver cord. For the Gods have made him keeper of the winds, so that he can bind or loose them when he pleases. Only he set the West wind free, to carry our ship homewards.

"So nine days we sailed, and on the tenth our native country came in sight; and now we were so near that we could see the beacon-fires, when a deep sleep fell upon me; for I would let no one manage the sail but myself and I was tired out with the work. Then my companions began to whisper together, thinking that there was gold and silver in the sack; and they said to one another:

" 'See how much Odysseus is loved and honoured wherever he goes. He is bringing many treasures home from Troy, while we who have made the journey too must return with empty hands. And now Aeolus has given him all this wealth! Let us open the sack and see how much gold and silver he has got.'

"So they undid the cord, and out rushed all the winds and swept them back to sea. Then I awoke, and I could have found it in my heart to leap overboard and drown myself; but I hardened myself to bear it, and lay in the ship with my face muffled, while the winds drove us back to the island of Aeolus.

"There we landed, and I went with two of my men up to the palace, and found the king feasting in the hall with his wife and children round him. We sat down on the threshold, and they all looked at us in amazement and asked what ill-fortune had befallen us. And I answered sadly, 'The folly of my comrades and my own sleep have been our ruin: help me, friends, for you have the power.' But they all were silent, while their father said: 'Get you gone from

the island quickly, for I must give no help to one whom the Immortals hate.' With that he drove us from the house; and we launched our ship and rowed on, till the crew were wearied out, for we had no longer a wind to fill our sails.

"Then we came to the country of the Giants, the land where dawn follows close on darkness, so close that one shepherd as he drives his flocks afield can hail his fellow returning home. And there I lost all my ships but one. We saw the Giants' city with its mighty gates and we rowed up to the harbour, a quiet bay with a narrow mouth and steep cliffs on either hand. I moored my own ship to a rock at the entrance, but the other captains steered inside. The Giants caught sight of them and rushed out on the cliffs, hurling down enormous rocks, till they sank the ships, and then they speared the men like fishes. At once I cut the hawsers and called on my crew to row for their lives, and so we escaped ourselves, but all the rest were lost.

"Then we sailed on sadly, grieving for our comrades, till at last we came to the island where Circe lives, the bright-haired daughter of the Sun: she is a Goddess with magic power, but her voice is the voice of a mortal woman. There we found good harbour, and ran the ship ashore in silence, and lay on the beach two days and two nights, for we were worn out with our sorrows and our labour. But when the third morning rose, I took my spear and sword and set out, in the hope that I might find some trace of men. I went up to the top of a craggy hill, and from there I saw the whole island beneath me, covered with forest and thick woodlands, and in the middle of them I could see smoke going up from the house of Circe. At that I doubted for a while whether I should go and search further, but at last I thought it better to go back first to the ship and find food for my companions. Then some God had pity on me in my loneliness; for when I drew near the ship, a noble stag with branching antlers came right across my path, going down from his pasture in the woods to drink at the stream. As he came up from the water I hurled my spear and struck him in the back, and he fell in the dust with a sob. Then I broke off willow boughs, and plaited a rope with which I tied his feet together, and so I brought him to the ship, carrying him across my back and leaning on my spear; for I could not carry him on my shoulder with one hand, he was such a

size. I threw him down before the ship and shouted to my comrades:

" 'Courage, friends! In spite of all our troubles we shall not go down to the House of Death before our time. Come, let us eat, for we still have food and drink.'

"At my words they roused themselves and looked up, and wondered at the size of the stag; for he was a splendid beast. So we made a noble banquet and sat all day long till sunset, feasting on sweet wine and meat as much as we could wish; and when darkness came we lay and slept within sound of the sea.

"But in the morning I called them all together and said, 'It is time for us now to consider what way of safety lies open; for my part I see none. We have lost reckoning of which is east and which is west; and yesterday I went up to the top of a hill and saw that this place is an island and that the wide sea lies all round it as far as the eye can reach; I saw, too, smoke in the middle of the island going up through the forest-trees.'

"At these words their hearts sank, for they remembered what they had suffered from the cruel Cyclops; but they got no good for all their weeping. I divided my company into two bands, and over each band I set a captain, myself over one and Eurylochus over the other. Then we cast lots in a brazen helmet, and the lot fell on Eurylochus. So he set off, and with him two and twenty men. They went up through the valleys, and in an open glade they came upon the house of Circe. It was all built of polished stone; and round it were lions and mountain-wolves, whom the Goddess had bewitched by the power of her magic drugs. My men were frightened at the sight, but the beasts did them no harm; only they stood on their hind legs and fawned upon them, wagging their long tails, like dogs round their master at supper-time. Now while my men stood waiting in the porch, they could hear Circe singing sweetly inside the house, and they could see her as she worked at a wonderful loom, weaving such rare and delicate work as the immortal Goddesses can fashion. Then Polites, the best and trustiest of them all, said to the rest:

" 'Friends, there is some one in the house, going up and down before a great loom, and singing so sweetly that all the hall rings with her song. Is it a woman or a Goddess? Let us call and make her hear.'

"So they called out to her; and she came at once and opened the shining doors, and bade them enter; and in their folly they obeyed. Only Eurylochus stayed outside, for he feared some mischief. She led them in and made them sit down on chairs and couches, and prepared for them a drink of wine and yellow honey, with cheese and barleymeal; but in it she mixed deadly drugs to make them forget their own country. Now when she had given them the cup and they had drunk, suddenly she struck them with a wand, and they were changed to swine. They grunted like swine, and they had the snouts and bristles of swine, but they still kept the minds of men. So they were shut up in the sty, lamenting; and Circe threw before them beechnuts and acorns, the fitting food of swine.

"But Eurylochus came back to the ship to bring the news of their unhappy fate; and at first he could not speak for grief, but at last when we pressed him he told us what had happened. 'We went up through the wood, as you commanded, noble Odysseus: and there in an open glade we found a stately building, and within it some one, a woman or a Goddess, singing sweetly and going up and down before a loom. The others called out to her, and she opened the shining doors and bade them enter, and they followed in their thoughtlessness and disappeared altogether: nor was any sign of them to be seen, though I sat and waited long.'

"When I heard this, I slung about my shoulder my bow and my great silver-studded sword, and ordered Eurylochus to lead the way; but he fell at my knees and said, 'Leave me here, I entreat you, and do not drag me to that place again: for I am sure that you will never bring back any of our comrades, nor yet return yourself. Better to escape at once with those that are here, while there is still time for flight.'

"But I answered, 'Stay here, if you like, Eurylochus, and eat and drink: but I must go, for I have no choice.'

"With that I left the ship and went up into the enchanted valleys; and as I came near the house of the sorceress a young man met me, in the bloom of youth, with the first down on his chin; and I knew him for the God Hermes, the bearer of the golden wand. He clasped my hand and said to me:

" 'Where are you going, unhappy man, all alone through the glens, in a country that you do not know? Do you hope to set your comrades free? They are changed to swine, and imprisoned in the house of Circe; and you yourself would fare as they have done, if it were not that I will deliver you from your peril. See, take this magic herb with you when you go into her house, and it will protect you from harm. And I will tell you of all her wicked plans: she will mix you an enchanted drink and afterwards she will strike you with her wand. Then you must draw your sword and rush upon her as though you meant to kill her, and she will be afraid and implore you to be her friend: but before you promise, you must make her swear a solemn oath by the blessed Gods that she will do you no harm when she finds you off your guard.'

"Then he plucked from the ground that magic herb and showed me its nature. Its root is black but its flower milk-white, and the Gods call it 'moly': men find it hard to gather, but the Gods can do what they will.

"Then Hermes vanished among the woodlands, and I went on my way to the house of Circe, with dark thoughts in my heart. I stood in the porch and called out, and the Goddess heard my voice, and she came and opened the shining doors and bade me enter. She led me in and made me sit down on a chair of silver work, with a footstool for my feet; and then she mixed me drink in a golden cup, and in it she put a charm to work me mischief. Now when she had given me the cup and I had drunk it, she struck me suddenly with her wand and cried; 'Off to the sty, and lie there with your friends!' But I drew my sword and rushed upon her, as though I meant to kill her: and she gave a loud cry, and ran in and caught my knees, and sobbed, 'Who are you, strange man? And of what race do you spring? There is no other man on earth who has resisted the power of my drugs, once they have passed his lips. Surely you must be that wise Odysseus, of whom Hermes told me, that he would come to me some day on his journey home from Troy. Nay, sheath your sword, and be my friend.'

"But I answered, 'O Circe, how can you bid me treat you kindly? You have turned my friends to swine within this hall, and now you

would beguile me in the hope that you may take me off my guard. There can be no friendship between us, unless you will swear a solemn oath that you will do me no more harm.' So I spoke, and she took an oath as I commanded.

"Now there are four maid-servants who do the work in Circe's house: they are the children of the springs and the woods and the lonely rivers that flow towards the sea. One of them spread purple coverlets upon the chairs, and another brought silver tables and golden baskets for our feast. A third mixed sweet wine in a silver bowl and set ready golden cups; and the fourth prepared me a bath of warm water, to take away the weariness from my limbs. Then when I had bathed myself, and was clothed in a fresh doublet and cloak, she led me back to the hall, and meat and drink were set before me; but I had no taste for food, and my thoughts were far away.

"When Circe saw me sitting thus, she came and said to me, 'What is the matter, Odysseus? Why do you sit like a dumb man, not touching food or drink? Are you still afraid of treachery? You need not fear me now, for I have sworn you a binding oath.' And I answered, 'How can I have any heart for food until I have set my comrades free and seen them face to face!'

"Then she took her wand and went through the hall and opened the doors of the sty, and drove out things that looked like swine, and I knew them for my comrades. But she went among them where they stood, and sprinkled each of them with another charm; and the bristles dropped from their limbs, and they became men again, younger than they had been before, and comelier far and taller to behold. They knew me and clasped my hands, while the tears fell from their eyes, so that the Goddess herself felt pity; and she said to me, 'Go down to the beach, Odysseus, and draw up the ship and store your goods and tackle in a cave; then come back here, and bring all your company with you.'

"So I went down to the ship and found my companions sitting there with heavy hearts; but when they saw me they thronged round me, and they were comforted as though they had come back to their own country, rugged Ithaca, where they were born. Then they asked me how the rest had perished: but I said, 'Draw the ship on

land, and follow me, and you shall see our friends eating and drinking in the house of Circe, where there are good things enough and to spare.'

"And they were ready to obey, but Eurylochus said to them, 'Here is fresh trouble for us! Are you so bent on danger that you must go to the house of Circe, who will turn us all into swine or wolves or bears, to guard her great house and be her prisoners? Remember how it happened in the land of the Cyclops, when Odysseus led our comrades into the cave, and through his rashness they met their death.'

"At this I grew so angry that I could have drawn my sword and hewn his head from his body, though he was my own near kinsman: but the others came between us and said, 'Lead the way to Circe's house and leave him here alone.' So they all went with me; and Eurylochus followed too, when he saw that he would be left alone, for he was afraid of my rebuke.

"When we came to Circe's house, we found the others sitting at a rich banquet; and my companions wept for joy to see one another again. Then Circe came and stood by my side, and said to them, 'Do not weep any longer: I know you have had trouble enough by land and sea. But now you must eat and drink, until you have forgotten your wanderings and your hearts are young again within you as on the day when you left Ithaca long ago.'

"So there we lived in all comfort until a whole year had passed: but at the year's end my comrades called me apart, and bade me remember our native country. Then in the evening I went to Circe's chamber and put her in mind of her promise, and told her how my heart and the hearts of all my company were set upon returning home. And the Goddess answered, 'I will not keep you here, Odysseus, against your will. But before you see your home, you have another journey to make, for you must visit the House of Death and ask counsel from the spirit of Teiresias, the blind old prophet of Thebes: he alone has kept his wisdom even in the other world, where all the rest are flitting shadows.'

"When I heard this my heart sank, and I no longer wished to look upon the sun: but at last I said, 'Who will be my pilot, Circe, upon such a voyage? No ship has ever touched that shore.'

"Then the Goddess answered, 'Son of Laertes, you will have no need of any pilot. Raise the mast and set the sails, and rest in your places; and the North wind will bear you of itself. You will come to the stream of Ocean, and beyond it you will reach a desolate shore, where tall poplars grow and the willows which lose their fruit. Beach your ship there beside the deep eddies of Ocean, and go to the House of Death. There you must dig a pit a yard four-square, and pour three times a drink-offering to the dead, honey and wine and water; and you must sprinkle barley-meal upon it, and sacrifice a ram and a black ewe. Soon the spirits of the dead will rise and throng about you; but you must draw your sword and not suffer any of them to come near the sacrifice, until you have held counsel with Teiresias.'

XI

"So we went on board and set sail with a favouring wind. We made the ship trim and sat down to rest, while the wind and the steersman guided us on, till at night we came to that deep-flowing stream of Ocean that circles all the world. There the Cimmerians live in mist and cloud and never see the sun, for a deadly night hangs over their land. We passed them by and went on to the place which Circe had told us of, and there I bade two of my companions take the sheep and hold them ready for the sacrifice, while I drew my sword and dug a pit a yard four-square, and in it I poured a drink-offering to the dead, honey and wine and water, and sprinkled barley over it. And I prayed to Persephone, the pure and awful Goddess of the Underworld, and took the victims and cut their throats and let the dark blood flow forth.

"Then the spirits of the dead came out from their dwelling-place and gathered round me, but I drew my sword and would not let them touch the blood till I had inquired of Teiresias. My mother's spirit came to me, Anticleia, whom I left alive when I set out for Troy, and I wept when I saw her; but for all my sorrow I would not let her touch the blood till I had seen Teiresias.

"And at last came the old seer of Thebes, bearing a golden sceptre in his hand, and he knew me and said, 'Why have you come here, Odysseus, leaving the light of day for this cheerless land? If

you will let me draw near and taste the blood, I will tell you what you wish to know.'

"So I sheathed my sword and let him draw near and drink, and when he had drunk, he said, 'You seek to know of your return, noble Odysseus. The lord of the sea, Poseidon, will make it hard and painful, for he is wroth with you because you blinded the Cyclops, his son. But even so you may all return after much suffering, if you can restrain yourself and your companions from touching the cattle of the Sun, when you reach the Beautiful Island where they graze. Do them no hurt and you may all reach Ithaca again; but if you harm them, your ship and your company will perish, and though you may escape yourself, you will return alone, in wretchedness, after many years and on a stranger's ship. And you will find trouble in your house, lawless men who devour your substance and woo your wife. Yet you will subdue them by craft, or by the sword, and slay them in your halls, and avenge their violence. And after that is done you must set out once more: you must take an oar upon your shoulder and journey through many lands, till you come to a people who have never heard of the sea, and do not know what an oar is like. And when you meet a man who asks if you have a winnowing-fan on your shoulder, then you must stop and fix your oar in the ground and offer sacrifice to King Poseidon. So shall you make your peace with him and with all the Gods, and you shall have rest at last and your people shall be happy. And death will come to you at last from the sea, the gentlest death of all, when your strength is gone at the end of a calm old age.'

"And I answered, 'Teiresias, let the Gods' will be done! But tell me, I pray you, this one thing more. I see my mother's spirit there, sitting in silence near the blood and not raising her eyes nor speaking to her son. How can I make her know me?'

"And he replied, 'Let those you choose come near the blood and drink, and they will answer you truly. And those that you reject will go away.'

"Then the spirit of Teiresias went back to the House of Death, and I stood there waiting till my mother came and drank the dark blood; and at once she knew me and said to me in pity:

" 'My child, how have you come into this darkness alive? It is

hard for living men to find the way. Is it from Troy you come, and have you wandered with your comrades ever since the war? Have you not been home to Ithaca, nor seen your wife?'

"Then I said: 'Mother, I needed the counsel of Teiresias, the seer of Thebes. I have not touched the shores of Greece, but have wandered and suffered ever since I went with Agamemnon to fight at Troy. But tell me, mother, of yourself. What death brought you here? Was it slow disease, or the arrows of Artemis that kill and do not hurt? And what of my father? And my son whom I left behind? Are they still masters in my home, or have they lost hope of my return and let another take my place? And tell me of my wife, does she still guard the house for me or has she married the best of the Grecian lords?'

"And my mother answered, 'She is true and faithful, and guards your house, and sorrows for you always, day and night; and Telemachus is honoured on your lands and at the feast. But your father never comes to the city. He stays on his farm, and in winter he sleeps with the labourers in the ashes by the fire. He has no rugs nor blankets, and only wretched clothing to put on, and when the warm summer comes, he has a bed of fallen leaves in a corner of the vineyard. There he lies, nursing his sorrow, and longing for your return; and he ages fast with grief. It was grief like his that brought me here, and not wasting sickness nor the gentle arrows of Artemis. I longed for you, Odysseus, for your wisdom and your tenderness, and I longed for you till I died.'

"And as she spoke, my heart went out to her, and I sprang forward to take her in my arms. Three times I sprang towards her, and three times she flitted from my arms, like a shadow or a dream. It wrung my heart, and I cried, 'Mother, why will you not stay? Let us put our arms round each other even here, and weep out our hearts. Or can it be that dread Persephone has sent a phantom to mock me and make me grieve still more?'

"But my mother answered, 'No, my child, all mortals when they die must be as I am now. Fire burns away the bones and flesh and sinews as soon as life is gone, and the spirit flies away and hovers like a dream. But hasten back to the light of the sun and tell your wife what you have seen.'

"And so we talked together, and the dread queen sent other noble women from the House of Death, the wives and daughters of the heroes, more than I can tell of; for the night is passing and it is time for sleep and tomorrow I must depart."

Odysseus ceased, and they all sat silent and spellbound in the shadowy hall, till Arete said: "My lords, we see now that the stranger is wise as he is comely. He is my guest, but all of you may share in honouring him. So do not hasten him away, but give him gifts of all the treasure you have stored at home."

Then Alcinous said, "As I am king of the land, it shall be done. Let the stranger stay till tomorrow and I will complete his escort and his gift."

And Odysseus said, "King Alcinous, I would gladly stay a whole year long, if you would give me a safe return and splendid gifts."

And Alcinous made answer, "The grace of speech is on your lips, Odysseus, and wisdom is in your heart. We honour you and hear you gladly, and your tale is like a cunning minstrel's song. But we would fain hear one thing more. Did you not see among the spirits any of the heroes who went with you to Troy? Tell us of these, I pray you, for the night is still young, and for myself I could listen to you till the dawn."

Then Odysseus spoke again: "King Alcinous, there is a time for tales and a time for sleep: but if you would still hear more, I will tell you of my comrades who perished after they had returned from Troy.

"When Persephone had called back the spirits of the noble women, I saw the ghost of Agamemnon come forth and all his followers. He knew me at once, and wept to see me and stretched out his hands to touch me. But there was no strength in his limbs. I pitied him and said, 'Tell me, leader of men, what death laid you low? Did Poseidon wreck your ships, or did you fall in some raid on land?'

"And Agamemnon answered, 'Not so, Odysseus: it was Aegisthus slew me, Aegisthus and my accursed wife. They slew me at a feast in my own palace, without pity, like an ox in the stall. Of all the slaughter you have ever seen, you would have sorrowed most at that. We lay dying in the hall where the tables were spread and the wine mixed for the feast, and all the floor ran blood. I raised my hands

to that shameless woman before I died, but she turned away and would not even close my eyes; and I had thought to come back welcome to my children and my home. So I bid you never be gentle to a woman nor tell all that is in your heart even to your wife, for there is no faith in womankind. But you, Odysseus, will not die at the hand of Penelope, for she is faithful and wise: well I remember her, a young wife with a baby at her breast, when we went away to Troy. He must be a grown man now and he will meet his father and kiss him on his return; but my wife would not even let me see my son again before she slew me.'

"Then he asked me if I had heard of his son Orestes, where he was; but I could not tell him. And so we stood talking, and sorrowing, till others came, Achilles the swift-footed, and Ajax, the strongest and fairest of the rest. Achilles saw me and said, 'Man of many adventures, what daring enterprise is this? How could you brave the House of Death and all the empty phantoms of the dead?'

"And I replied, 'I came, renowned Achilles, to take counsel of Teiresias, how I might reach my home in Ithaca again; for I have not touched the shores of Greece nor set my foot on my native soil. I wander and suffer still, but you have a happier fate, for we honoured you as a God in your lifetime, and now you are a prince among the dead.'

"But he answered, 'That is vain comfort, Odysseus. I would sooner be a poor man's slave and live on earth, than rule all the kingdoms of the dead. But tell me of my son and my father, the hero Peleus. Do the people honour him still, or is he despised and neglected now that he is old? For I am not there to fight for him as I fought for the Greeks at Troy; I cannot come back to his house for a day and drive the usurpers before me.'

"Then I told him all I knew: I could give him no tidings of his father, but I told him how I had brought his son in my own ship to Troy and how he was foremost in the battle but escaped unwounded, and how he was one of the comeliest of the chiefs, and wise and ready in debate. And Achilles rejoiced to hear of his son's renown and strode away with long steps through the meadow of asphodel.

XII

"So we left the stream of Ocean and sailed away across the open sea back to Circe's island, to the land of sunrise and the palaces of Dawn. There we beached our ship on the sand and stepped ashore, and Circe came to welcome us, bringing bread and meat and sparkling wine. We gathered round her and she said to us all:

" 'O daring adventurers! Have you gone down alive to the House of Death? Have you chosen to die twice though other men die but once? But now you shall eat and drink and rest for today, and tomorrow morning you may set sail once more, when I have told you the way you must go and the dangers you have to meet.'

"So we sat down with her and feasted there till sunset. And when the darkness came my comrades went to sleep beside the ship, but Circe took me apart and asked me what I had seen; and I told her everything, and at the close she said:

" 'So that journey is accomplished, Odysseus, and now hearken to me and remember what I say. First you will come to the Sirens, the singers who charm all men with their song. The man who goes near to listen will never see his wife and children again, gathered round to welcome his return; he will stay in the Sirens' meadow and they will sit beside him, chanting their clear-toned song, among heaps of dead men's bones and withering flesh. You must row past them steadily, and stop the ears of your crew with wax; but if you want to hear the song yourself and know the delight of it, make your comrades bind you hand and foot to the mast, and should you beg them to set you free, they must bind you tighter than before.

" 'But when you have left the Sirens behind you, I cannot tell for certain which way you are to go, for your own wit must decide, and I can only tell you the dangers on either hand. On one side are the Hanging Rocks that the Gods call the Wanderers. Storms of fire sweep round them, the waves dash and roar at their feet, and dead bodies and broken spars lie heaving on the water. Only one ship has ever passed between in safety; the famous Argo of whom all men have heard, and even she would have been wrecked except for Hera's care. But if you turn away you will reach a narrow strait, only a bowshot wide. On one hand rises a towering cliff, so steep and sheer

that no mortal man can climb it. Winter and summer a dark cloud hangs overhead, and below in the western face of the cliff there is a deep and murky cavern. Now there is no other way, Odysseus, and you must steer your ship close by. That cave is Scylla's lair, where she lies in wait, howling like a whelp; and a terrible monster she is that even the Gods might fear to face. She has twelve dangling feet, and six long necks, and on each neck a fearful head with three rows of deadly grinning teeth. She is sunk in the cavern up to her waist, but she stretches out her heads round the cliff fishing for dolphins and sea-dogs and all the monsters of the ever-moaning sea. No crew can boast that they have escaped unhurt, for she darts out whenever a ship passes by and seizes a man in every mouth.

" 'But across the strait you will see another rock, lower than the first. A great branching fig-tree grows above it, and underneath is Charybdis in her dark and roaring pool. Thrice a day she belches out the water and thrice a day she sucks it down again. Heaven send you are not within her reach when she sucks the water down! Poseidon himself could not save you then. So you must keep close to Scylla's rock and row past that way, for it is better to lose six of your crew than to perish with them all.'

"Then I said to Circe, 'Now tell me this, Goddess, and tell me truly: could I escape Charybdis and yet conquer Scylla too?'

"And the Goddess answered: 'Rash man, will nothing stop you? You only live to labour and to dare. Will you defy the immortal Gods themselves? She is deathless, and no man can fight with her; you must flee, for if you wait to put on your armour she will dart out again and carry off six more of your crew. Row past her as hard as you can, and call on the mother who bore her for a curse to men, and she will hold her back.

" 'And after that you will come to the Beautiful Island, the pasture-ground for the sheep and cows of the Sun, who were never born and never die, and have fair-haired nymphs to tend them, Light-of-day and Shining-beam, the daughters of the Sun. Now if you leave the herds in peace you may all reach Ithaca again at last; but if you harm them your ship and your company will perish, and, even though you should escape yourself, you will return alone, in wretchedness, after many years.'

"Thus the night passed away, and when morning broke I went down to the ship; and we took our places on board, and Circe sent a friendly breeze to fill our sails and help us. So we sat at ease while the ship ran on, and then I said to my crew:

" 'Comrades, you must all hear the counsel Circe gave me. She bade us beware of the Sirens and their magic song and the flowery meadow where they sit. I alone may listen, but you must bind me to the mast so that I cannot move, and if I beg you to set me free bind me tighter than before.'

"So the good ship went scudding on to the Sirens' island with the fair breeze in her wake, when suddenly the wind dropped and there was a dead calm; something had put the waves to rest. Then my crew hauled down the sails and took out the oars, and I made plugs of wax and stopped their ears with them, and they bound me hand and foot to the mast. And when we came within earshot of the shore the Sirens caught sight of the ship and began their magic song:

" 'Hither, come hither and hearken awhile, Odysseus, far-famed king!
No sailor ever has passed this way but has paused to hear us sing.
Our song is sweeter than honey, and he that can hear it knows
What he never had learnt from another, and has joy before he goes;
We know what the heroes bore at Troy in the ten long years of strife,
We know what happens in all the world, and the secret things of life.'

"I heard the wonderful music and my heart longed to listen, and I made signs to my comrades to set me free; but the others only bent to their oars and rowed the harder, while two of them stood up and bound me tighter than before, till at last we had left the Sirens behind us and could not hear their song, and then my comrades took out the wax from their ears and unfastened me.

"But as soon as we were clear of the island we saw smoke ahead of us and breakers, and heard the thunder of the surf. At that my comrades were panic-stricken, and the oars dropped from their hands, splashing into the water, so that the ship stopped dead. But I went along the benches to encourage them, and said:

" 'My friends, we have had danger to face before. This is no worse than when the Cyclops shut us in his cave, and yet I brought you out safe at last. We shall live to look back on this adventure too.

Row on steadily, all of you. Hug the cliff, steersman, and keep the ship from that smoke and surf.'

"So they took heart and obeyed me. But I would not tell them about Scylla, for we could not fight her, and I feared if they knew they might drop their oars and hide themselves in the hold. And then I found that one of Circe's counsels was too hard for me; she had said I must not arm myself, but I put on my harness and took a couple of spears in my hand and went up on the prow to get the first sight of the monster; but I could not see a sign of anything, though I strained my eyes till they were tired, searching the face of the shadowy cliff. Thus we sailed up through the strait, Scylla on one side of us and the whirlpool on the other. When the water came belching out the whole pool seethed and boiled like a cauldron on the fire, and the spray dashed up high over the top of the cliff, and as it rushed back in the ebb we could see right down the spinning sides, to the dark sand underneath, a sight to turn us pale.

"But while we looked and trembled, suddenly Scylla darted out and snatched six of my crew, and I only turned in time to see their heads and feet in the air and to hear them call my name for the last time in their agony. But Scylla drew them to the rock, gasping, as a fisherman draws in the fish at the end of his line, and she devoured them at the very mouth of her den, while they cried to us and stretched out their hands in that awful struggle of death. That was the saddest sight I ever saw in all my wanderings over the sea.

"But the rest of us sailed away and left the strait behind, and then we came in sight of the Sun-God's beautiful island. And while we were still some way off I could hear the lowing of the cattle and the bleating of the flocks, and I remembered the warning of Circe and Teiresias, the blind old seer. So I begged my comrades not to land, but their spirits sank at the thought, and Eurylochus spoke out angrily:

" 'Have you no pity, Odysseus? Are you made of iron yourself, never weak and never tired? We are wearied to death, and you will not let us land here and take our food, but must drive us out again to wander all night long over the blackening waters. What if a storm should rise and wreck the ship? The darkness is here already,

and surely it would be best to sleep on the shore tonight and tomorrow we can set sail.'

"All the crew were on his side, so that I had to yield, and we put in to shore, but I made them swear a solemn oath not to touch the sacred herds. We found a spring of sweet water near the beach and took our supper beside it, and the men lay down to rest, weeping for the comrades they had lost, till at last sleep stopped their tears. But after midnight, when the stars were sinking to the west, a terrible storm arose, and in the morning we had to draw up the ship into a hollow cave and wait for the wind to fall. But it blew without ceasing from the south or east a whole month long, and at last we had eaten everything in the ship, and we tried to catch fish and birds for ourselves, but we almost died of hunger. And one day I had gone apart by myself to ask the Gods for help, when I fell into a strange deep sleep, and while I slept Eurylochus gave evil counsel to the rest:

" 'Listen to me, my friends. Death is hateful in any shape, but death by famine is the worst of all. Come, let us choose the best of the herd and sacrifice to the Gods. If we reach home again we can build a stately temple to the Sun and fill it full of splendid offerings; and even if he should be angry and wreck our ship, I would rather take one gulp of sea-water and die, than be slowly starved to death in a desolate place like this.'

"Thus he persuaded them, and they killed the fattest cows and made a burnt offering, roasting the flesh and eating to their heart's content; and when it was too late I woke from my heavy sleep and smelt the savoury smoke, and groaned, for I understood it all. And while I mourned, Shining-beam, the long-robed shepherd-nymph, went up with the news to her father, the great Sun-God. And he cried to the Immortals in his anger:

" 'Father Zeus! And all you Gods of Heaven! Punish the comrades of Odysseus as they deserve! They have killed my cows, the cows that were my joy whenever I went up into the starry sky or turned to the earth again. Give me vengeance, or I will go down into the House of Death and shine among the ghosts.'

"Then Zeus begged him to stay and shine on earth for Gods and

men, and promised he would hurl his white thunder-bolt on our ship and break it in mid-sea.

"Meanwhile I hurried back to my crew and upbraided them bitterly, but there was nothing to be done; the cattle were dead. And strange signs began to show themselves: the skins crept and the flesh moaned on the spits, and we heard sounds like the lowing of cows. Six more days we waited and ate the roasted meat, but on the seventh the storm sank at last, and we hoisted our white sails again and stood out to sea. But when we were out of sight of land—nothing round us but sea and sky—a black cloud gathered overhead, darkening all the waves below. For a while it hung there motionless, and then suddenly the storm burst and the West wind swooped whistling on the ship, tearing away the forestays so that the mast crashed down on the stern. It struck the helmsman in its fall, and his skull was split by the blow, and he dropped from the deck like a diver into the sea. Then thunder pealed on every side, and the lightning struck the boat and sent her reeling, and my men were washed overboard. For a few moments I saw them floating round her like sea-gulls on the water, and then they were swept away.

"But I stayed by the ship till the billows stripped her sides from the naked keel, and then I lashed the mast to it and so drifted before the gale. Soon to my terror the wind veered round and blew from the south, carrying me back to Charybdis and death. All night I was blown along and as the sun rose I came to the dreadful strait. It was the hour of the ebb, but I made a spring and clutched the topmost boughs of the fig-tree that overshadowed the pool, and there I clung like a bat. I could get no foothold, for the branches swung high in air and the roots stretched far away below, and so I set my face and hung on there, waiting for the whirlpool to throw out the mast and keel again, and at last, in the afternoon, I saw the long timbers below me. Down I plunged in the water and got astride them, and there I sat and paddled myself along. Nine days I drifted thus, and on the tenth I came to the island where Calypso lives, the bright-haired Goddess who took me to her home and cared for me. But I told you about that yesterday, and why speak of it again? I have no love for a twice-told tale."

XIII

When Odysseus had finished his story, there was silence in the hall till Alcinous said, "Odysseus, now that you have come to my house after all these troubles, you shall return without more wandering to your home." And then he bade the princes go home for the night and meet again in the morning to bring their gifts.

So next day the Sea-kings went down to the ship and put their gifts on board and then returned to the palace and sacrificed an ox to Zeus. And there they feasted and drank their good wine till the sun went down. The minstrel sang to them, but Odysseus kept looking at the sun impatiently, like a hungry ploughman tired out at the close of day. At last the time arrived, and then Odysseus said, "Alcinous, let me go now, and fare you well. My escort and my gifts are all prepared and I could wish no more. May I but find my wife and my dear ones all safe and sound at home! And may Heaven grant you also happy homes and every blessing and no distress among your people!" And to Queen Arete he said, "Lady, may you live happily with your husband and children and all this people till old age comes to you, and death, which must come to all!"

Then the herald led the way and Odysseus followed to the ship, and the queen sent her servants with him to carry warm clothing for the voyage and food and drink. And when they had stored the ship he lay down silently in the stern, and the rowers took their places on the benches and plied their oars, while a deep, sweet sleep fell upon him, like the sleep of death. Then the wonderful ship leapt forward on her way, like a chariot-team plunging beneath the whip, and the great dark wave roared round the stern. No hawk could fly so quickly as that ship flew through the water, and the hawk is the swiftest of all birds. And as she sped, the man who had suffered so much, the man as wise as the Gods, lay peacefully asleep and forgot his sufferings.

But when the bright star rose that tells the approach of day, the ship came in sight of Ithaca. There is a haven there between two headlands which break the waves, so that ships can ride in safety without a mooring-rope, and at the head of it an olive-tree, and a shadowy cave where the water-fairies come and tend their hives,

and weave their sea-blue garments on the hanging looms, and mix their wine in bowls and jars of stone. There are springs of water in the cavern, and two ways into it, one to the North for men, and one to the South, where none but the Gods may pass.

The Sea-kings knew this harbour and rowed straight into it, and ran their ship half a keel's length ashore. Then they lifted Odysseus out of the stern, wrapt in the rugs and coverlet, and laid him, still asleep, upon the sand. And the gifts they placed in a pile by the trunk of the olive-tree, a little out of the road, so that no passer-by might rob him as he slept.

Then they sailed away; and after they were gone Odysseus awoke, but he could not recognise the land where he lay, for Athena had cast a mist about him so that everything looked strange, though he was the lord of it all. There were the mountain-paths and the sheltering creeks, the high, steep rocks, and the trees in bloom; but he could not see it aright, and started up, smiting his hands upon his thighs, and cried aloud:

"What land have I come to now? And what can I do with all this treasure? If the Sea-kings did not really mean to take me back to Ithaca, they should have conveyed me to some other people who would have sent me home." And then he counted the gifts over, the golden vessels and the beautiful garments, and found nothing missing, but they gave him no pleasure; and he turned sadly to walk along the shore and dream of home, when a young herdsman met him, of noble figure, with a javelin in his hand, and a fine mantle in double folds upon his shoulders. Odysseus was glad to greet him, and asked what country he had reached. It was Athena in disguise, and she answered, "Truly, stranger, you must have come from far indeed. For this is a famous island that all men know, whether they live in the east or in the west. It is a rugged land and no place for horses and chariots, but though it is narrow, it is not so poor; for there are stores of corn and wine, plenty of water for the cattle and plenty of wood. Its name is Ithaca, and some men have heard of it even at Troy, which they say is a long way off."

Then brave Odysseus rejoiced in his heart to hear that it was his native land; but he would not tell the herdsman who he was, and made up a cunning story that he had escaped as an outlaw from

Crete and had been left upon the island by a Phoenician crew. And the Goddess smiled to hear him, and stood forth in her own true form, a wise and noble woman, tall and fair, and put her hand upon his shoulder and said:

"Come, let us practise no more craft on one another, Odysseus, for we are both famous for our wit and wiles, you among mortals and I among the Gods. I am Pallas Athena, daughter of Zeus, and I have stood beside you and protected you in all your wanderings and toil. And now I have come here to tell you of the troubles that await you in your house, and to help you with my counsel. For you must still endure in silence, and tell no one that Odysseus has returned."

And the king made answer, "It is hard, Goddess, for a mortal to know you, wise though he may be, for you come in many shapes. Truly I have known your kindness from of old in Troy, but when we went on board the ships, I never saw you at my side again. Tell me, I pray you, if this land is indeed Ithaca, my home."

Then the Goddess answered, "I see, Odysseus, that you keep your ready wit and steadfast mind. I could not show myself your friend before for fear of angering Poseidon, my own father's brother. But come now, and I will show you Ithaca; there is the haven and the olive with its slender leaves, and the cave where you once made many an offering to the water-nymphs."

And then she rolled away the mist and the long-suffering hero saw his native land again. He kissed the kindly earth, and vowed to the nymphs that he would bring them offerings as of old if he lived to see his dear son a man.

Then the Goddess bade him be of good cheer, and showed him a hiding-place in the cavern for the gifts. And then they sat down by the trunk of the olive-tree, and Athena told him all the misdeeds of the suitors, and how his wife had beguiled them and kept them waiting till his return, and how he must avenge himself and her.

Then Odysseus said, "Truly, I should have perished in my own halls, like Agamemnon, if you had not warned me. Help me, therefore, with your wisdom, and stand beside me again, and put strength and courage within me as in the days of Troy. For with you by my side I could fight against thrice a hundred men."

And Pallas Athena made answer, "I will be with you, Odysseus, when the hour of conflict is come, and the blood of the suitors, who eat up your substance, shall be shed at last. But now I will change you into a poor beggar, so old and so wretched that no one will know you, and in that guise you must go and stay with the herdsman Eumaeus who tends your swine, until I have brought your son Telemachus from Sparta, where he is gone to seek tidings of you."

Then she touched him with her magic wand, and the fair flesh withered on his limbs and the golden locks fell from his head, and he was changed into an old man. His skin was shrivelled and his bright eyes dimmed, and for his covering she gave him a tattered wrap, begrimed with smoke, a worn deerskin on his shoulder and a wallet, and a staff in his hand.

Then she vanished, and left him to take his way alone across the hills.

XIV

So Odysseus went up along the rough mountain-path, through the forest and over the hills, till he came to the house where his faithful steward lived. It stood in an open space, and there was a large courtyard in front, with a wall of heavy stones and thorn-boughs and a stout oak palisade. Inside the yard there were twelve styes for the pigs, and the swineherd kept four watch-dogs to guard the place, great beasts, and fierce as wolves, that he had reared himself. Odysseus found him at home, sitting in the porch alone, and cutting himself a pair of sandals from a well-browned oxhide.

The dogs caught sight of the king as soon as he came up, and flew at him, barking, but he had the wit to let go his staff and sit down at once on the ground. Still it might have gone hard with him there, in front of his own servant's house, had not Eumaeus rushed out of the porch, dropping the leather in his haste, and scolded the dogs, driving them off with a volley of stones.

Then he said to Odysseus, "A little more, old man, and the dogs would have torn you in pieces and disgraced me for ever! And I have my full share of trouble as it is, for I have lost the best master in all the world, and must sit here to mourn for him and fatten his swine for other men, while he is wandering somewhere in foreign lands, hungry and thirsty perhaps, if he is still alive at all. But

now come in yourself, and let me give you food and drink, and tell me your own tale."

So he took Odysseus into the house, and made a seat for him with a pile of brushwood and a great thick shaggy goatskin which he used for his own bed, and all with so kind a welcome that it warmed the king's heart till he prayed the Gods to bless him for his goodness. But Eumaeus only said, "How could I neglect a stranger, though he were a worse man than you? All strangers and beggars are sent to us by Zeus. Take my gift and welcome; though it is little enough I have to give, a servant such as I, with new masters to lord it over him. For we have lost the king who would have loved me and given me house and lands and all that a faithful servant ought to have, whose work is blest by the Gods and prospers, as mine does here. Alas! he is dead and gone! He went away with Agamemnon to fight at Troy and never came home again."

So saying, the good swineherd rose and fetched what meat and wine he had, and set it before Odysseus, grieving that he had nothing better for him because the shameless suitors plundered everything.

But Odysseus ate and drank eagerly, and when his strength had come again he asked Eumaeus, "My friend, who is this master of yours you tell me of? Did you not say he was lost for Agamemnon's sake? Perhaps I may have seen him, for I have travelled far."

But the swineherd answered, "Old man, his wife and son will believe no traveller's tale. They have heard too many such. Every wandering beggar who comes to Ithaca goes to my mistress with some empty story to get a meal for himself, and she welcomes him and treats him kindly, and asks him about it all, with the tears running down her cheeks in a woman's way. Yes, even you, old man, might learn to weave such tales, if you thought they would get you a cloak or a doublet. No, he is dead, and dogs and birds have eaten him, or else he has fed the fishes, and his bones lie somewhere on the seashore, buried in the sand. And he has left us all to grieve for him, but no one more than me, who can never have so kind a master again, not though I had my heart's desire and went back to my native land, and saw my father and mother and the dear home where I was born. It is Odysseus above all whom I long to see once more. There, stranger, I have called him by his name, and that I

should not do; for he is still my dear master, though he is far away."

Then Odysseus said, "My friend, your hope has gone, and so you will never believe me. But I tell you this, and I seal it with an oath:—Odysseus will return! Poor as I am, I will take no reward for my news till he comes to his own again, but you shall give me a new doublet and cloak that day, and I will wear them."

But the swineherd answered, "Ah, my friend, I shall never need to pay you that reward. He will never come back again. But now drink your wine in peace, and let us talk of something else; and do not call to mind the sorrow that almost breaks my heart. Tell me of yourself and your own troubles, and who you are, and what ship brought you here, for you will not say you came afoot."

Then Odysseus pretended he was a Cretan who had fought at Troy, and he told Eumaeus a long tale of adventures and how he had been wrecked at last on the coast of Epirus. The king of the country, he said, had rescued him, and he had learned that Odysseus had been there a little while before, and was already on his way to Ithaca.

The swineherd listened eagerly to it all, but when Odysseus had finished he said, "Poor friend, my heart aches to hear of all your sufferings. But there is one thing you should not have said, one thing I can never believe, and that is that Odysseus will return. And why need you lie to please me? I can see for myself that you are old and unhappy, a wanderer whom the Gods have sent to me. It is not for such a tale I will show you the kindness that you need, but because I pity you myself, and reverence the law of Zeus."

"If I lie," Odysseus answered, "you may have me thrown from the cliff as a warning to other cheats. I swear it, and call the Gods to witness."

But the true-hearted swineherd only said, "I should get a good name by that, my friend, if I took you into my house and had you for my guest, and then murdered you brutally! Do you think I could pray to Zeus after that without a fear? But now it is supper-time, and my men will be coming home."

So they sat down to the feast, and after they had had their fill the swineherd's servant cleared everything away, and then they

made ready for sleep. The evening closed in black and stormy, and a west wind sprang up bringing the rain with it, and blew hard all the night: so Eumaeus made up a bed of fleeces for Odysseus by the fire and gave him a great thick cloak as well, that he kept for the roughest weather. But he could not bring himself to stay there too, away from his herd of pigs, and he wrapped himself up warmly and went out to sleep beside them in the open. Odysseus saw, and smiled to see, what care he took of everything, while he thought his master was far away.

XV

Meanwhile Athena had gone to the palace of Menelaus, where it stood among the wide lawns of Sparta, to bid Telemachus start on his way home. His bed was laid in the palace-porch; but he could not sleep and lay there awake, thinking of his father all through the quiet night. Athena stood beside him, and said:

"Telemachus, it is not wise for you to be so long away from home. You have left behind you dangerous men who may rob you of all you have; and your mother is hard pressed by her father and her kin to marry Eurymachus, for he offers her more splendid gifts than all the other lords. If she listens to him she may soon forget the husband of her youth: a woman's mind is weak. But you must be on your guard as you go home: for the wooers are lying in wait for you in the strait between Ithaca and Samos. Keep your ship away from the islands, and sail by night as well as by day; and one of the deathless Gods who loves you will send you a fair breeze. And when you have reached Ithaca, send your ship and your men to the city, but go yourself alone to the house of the swineherd Eumaeus."

So Athena went back to Olympus; and as soon as morning was come Telemachus said to Menelaus, "Send me on my way home today, O son of Atreus! for I long to see Ithaca once more." And Menelaus answered, "I will not keep you here, if you are longing for your home; but first I must give you a parting gift."

So he brought from his treasure chamber a cup and a silver bowl, and gave them to Telemachus; and Helen brought a wonderful robe of her own work, which shone like a star, and gave it to him and said, "Take this, dear child, in memory of Helen, and give

it to your bride to wear upon her marriage-day; and may joy follow you to your home."

Then Telemachus and the son of Nestor yoked the horses, and drove the car out of the echoing courtyard; and Menelaus stood by the horses' heads and bade farewell to the youths, saying, "Farewell, and greet Nestor in my name: he was kind as a father to me, when we fought with the heroes at Troy." But Telemachus thought of his own father and said, "O that when I reach Ithaca I might find Odysseus at home, and tell him of all the kindness you have shown me!"

Even as he spoke an eagle flew across in front of them with a tame goose in its claws; and the son of Nestor said, "That is a sign sent by the Gods: tell us, Menelaus, what it means." Menelaus stood in doubt, but Helen said at once, "Listen to me, and I will tell you. Just as that eagle came from its home in the mountains and snatched the goose from the courtyard, so shall Odysseus return home after his long wanderings, and take vengeance on his foes."

Then Telemachus and Nestor's son drove away across the plain, till the sun went down and all the roads grew dark, and on the second day they came to sandy Pylos. The ship was waiting for them, and they bade farewell to one another, and Telemachus said they would be friends for ever, as their fathers had been before them.

So they went on board, and Athena sent them a fair wind, and the ship ran on over the wine-dark sea. They were careful not to pass by Samos, and so they escaped the suitors, and early next morning they came to the coast of Ithaca.

Then he told the crew that he wished to land before they reached the city, and he asked one of his friends to give Theoclymenus entertainment while he was away. So the ship put in to shore, and Telemachus landed; and the rest sailed round to the city, while he went alone across the country till he reached the swineherd's hut.

XVI

Now Odysseus and the swineherd were already preparing their breakfast when Telemachus came up. The dogs knew him and played round him lovingly. "Eumaeus," said Odysseus, "some friend of

yours is coming, for I hear footsteps, and the dogs are pleased and do not bark."

He had hardly finished speaking, when his own dear son stood in the doorway. The swineherd started up and dropped the vessel in which he was mixing the wine. He went to meet his young master, and fell on his neck and kissed him as a father would kiss an only son escaped from death. "Light of my eyes, dear child, have you come home at last? When you sailed away to Pylos, I never thought to see you again. But come in and let me feast my eyes upon you; you do not often visit us, for you are kept at home in the town, watching that crowd of ruinous lords."

And Telemachus answered, "As you will, good father: indeed I have come to see you, and to hear tidings of my mother."

Then the swineherd told him that his mother still waited patiently at home, and spent her days and nights in weeping.

Then Telemachus went into the house, and as he came up Odysseus rose to give him his seat, but he would not take it and said, "Keep your seat, stranger; this man shall make up another for me." So Odysseus sat down again, and the swineherd made a seat for Telemachus of the green brushwood and put a fleece upon it. Then he set food before them, and when they had eaten, Telemachus asked who the stranger was and how he had come to Ithaca. And Eumaeus told him Odysseus' own story and begged him to protect the wanderer. But Telemachus thought of the suitors and did not wish to take him to the palace.

"I will give him a cloak and a doublet," he said, "and shoes for his feet, and a two-edged sword, and I will send him on his way. But I cannot take him into the house, where the suitors would mock at him and use him ill. One man cannot restrain them, and he so young as I."

Then Odysseus said, "Sir, if I may speak, I would say foul wrong is done you in your house, and my heart burns at the thought. Do your people hate you, or will your brothers give you no support? Would that I were as young as you, and were Odysseus' son, or Odysseus himself! I would go to the palace and fall upon the throng, and die there, one man against a hundred, sooner than see the shameful deeds that are done in that glorious house."

And Telemachus answered, "Hear me, stranger, and I will tell you all. My people do not hate me, and I have no quarrel with them. But I have no brothers to stand by me, for Zeus has never given more than one son to each generation of our line. And there are many foemen in the house, all the princes of the islands, and they woo my mother and threaten my life, and I cannot see how it will end."

Then he said to Eumaeus, "Go up to the house, old father, as quickly as you can, and tell my mother that I am come back safe from Pylos; and I will wait for you here."

And Eumaeus answered, "I hear, master, and understand. But shall I not go to Laertes on my way, and tell him too? For, since you set sail for Pylos, they say he has not eaten or drunk or gone about his work, but sits in his house sorrowing and wasting away with grief."

But Telemachus bade him go straight to the palace and return at once, and let the queen send word to Laertes by one of the maids. So Eumaeus went forth, and when Athena saw him go, she drew near and came and stood by the gateway, and showed herself to Odysseus, a tall and beautiful woman, with wisdom in her look. The dogs saw her too and were afraid, and shrank away whining into the corner of the yard; but Telemachus could not see her. Then the Goddess signed to Odysseus, and he went out and stood before her, and she said, "Noble Odysseus, now is the time to make yourself known to your son and go forth with him to the town, with death and doom for the suitors. I shall be near you in the battle, and eager to fight."

Then she touched him with her golden wand, and gave him his beauty and stature once more, and his bronzed colour came back, and his beard grew thick and his garments shone bright again: and so she sent him to the hut. And when Telemachus saw him, he marvelled and turned away his eyes, for he thought it must be a God.

"Stranger," he said, "you have changed in a moment: your colour is not the same nor your garments. If you are one of the Immortals, be gracious to us, and let us offer you gifts and sacrifice."

Then Odysseus cried out, "I am no God, but your own dear

father, for whose sake you are suffering cruel wrongs and the spite of men." And then he kissed his son and let his tears take their way at last.

But Telemachus could not believe it, and said, "You cannot be my father, but a God come down to deceive me and make me grieve still more. No mortal could do what you have done, for a moment since you were old and wretched and poorly clad, and now you seem like one of the heavenly Gods."

Then his father answered, "My son, no other Odysseus will ever come back to you. Athena has done this wonder, for she is a Goddess and can make men what she will, now poor, now rich, now old, now young: such power have the lords of heaven to exalt us or bring us low."

Then Telemachus fell on his neck and they wept aloud together. And they would have wept out their hearts till evening, had not Telemachus asked his father how he had come to Ithaca; and Odysseus told him that the Sea-kings had brought him, and put him on shore asleep, and that Athena had sent him to the swineherd's hut. "But now tell me of the suitors. How many are they? And what manner of men? Can the two of us make head against the throng?"

"Father," he answered, "I know well your fame, mighty and wise in war. But this we could never dare, two men against a host. They are a hundred and twenty in all, the best fighting men from Ithaca and the islands round. Think, if you can, of some champion who would befriend us and give us help."

And Odysseus made answer, "What think you, if Father Zeus and the Goddess Athena stood by our side? Should we still need other help?"

"Truly they are the best of champions," said Telemachus, "though they sit on high among the clouds; and they rule both men and Gods."

"And they will be with us," said his father, "when we come to the trial of war. Now at daybreak you must go home and mix with the suitors, and later on the swineherd will bring me to the town, disguised again as the old beggar-man; and if they ill-treat me, or even strike me, or drag me out of the house, you must look on and bear it. You may check them by speaking, but they will not listen,

for the day of their doom is at hand. And tell no one that Odysseus has come home, not even Laertes, nor the swineherd, nor Penelope herself: we must keep the secret until we are sure of our friends."

Then Telemachus said that his father might trust him, and so they talked on together. Meanwhile Eumaeus had reached the palace with the tidings that Telemachus had returned; and the suitors who were in the hall heard it and were dismayed, for they saw that their plot had been foiled. They went out of the palace and sat down before the gates, and were talking of sending word to their ship that was lying in wait for Telemachus, when the ship itself came into the harbour, with the other princes on board. So they all went up together to the public square and debated what to do, and they resolved to murder Telemachus as soon as they found another chance. Then they went back and sat down again on the polished seats in the hall.

Now Medon the herald had heard them plotting together in the square, and went and told Penelope all that they had said, and how they had purposed putting her son to death. She went down at once with her women, and stood in the doorway of the hall with her bright veil before her face, and spoke to Antinous and said, "Wicked and insolent man, can it be that they call you in Ithaca one of their wisest men? No, it is a fool's work you are doing, plotting to kill my son. He is helpless before you now, but Zeus is the friend of the helpless, and will avenge their wrongs. Impious and ungrateful too! Did not Odysseus once shield your father from his enemies and save his life? Yet you waste his substance and would murder his son!"

Then Eurymachus spoke and tried to soothe her. No one, he said, should injure Telemachus while he was alive, for he loved him more than any man on earth. Eurymachus' words were fair, and Penelope could say no more; yet all the while he was planning the death of her son.

In the evening the swineherd reached his hut again, and found Odysseus changed to the old beggar-man once more, preparing supper with Telemachus.

"What tidings, good Eumaeus?" said the young man. "Have the

proud lords come home from their ambush, or are they still waiting out yonder to take me as I return?"

And Eumaeus replied, "I did not stay, master, to go through the town and find out the news, for when I had given my message I wanted to be at home. But one thing I saw from the brow of the hill as I came along. A swift ship was entering the harbour, with armed men on board. They may have been the princes, but I cannot say."

As he heard this, Telemachus looked at his father and smiled, but he took good care that the swineherd should not see.

XVII

Early next morning, when the rosy-fingered dawn was in the sky, Telemachus bound on his sandals and took his stout spear in his hand, and said to the swineherd, "Old friend, I must now be off to the city and let my mother see me, for I know she will weep and mourn until I am there myself. And as for this poor stranger, I would have you take him to the town, and let him beg for bite and sup from door to door, and those who choose can give. For I cannot be host to every wanderer, with all the trouble I have to bear. And if that makes him angry—well! it is only the worse for him: I am a man who speaks his mind."

Then Odysseus answered readily, "Sir, I do not ask to stay here myself: a beggar should not beg in the fields. Nor am I young enough to work on a farm at a master's beck and call. So go your ways, and your man shall take me with him to the town. But I will wait till the sun is high, for I am afraid of the morning-frost with these threadbare rags of mine."

So Telemachus strode away until he reached the palace, and there he went into the hall. The old nurse Eurycleia was up already with the maids, spreading fleeces on the inlaid stools and chairs; and she saw him at once and went to him with tears in her eyes, and then all the women gathered round and kissed him and welcomed him home again. And Penelope came down from her chamber, and flung her arms round her son, and kissed his head and both his eyes, and said to him tearfully, "You have come home, Telemachus, light

of my eyes! I thought I should never see you again, when you sailed away to Pylos secretly, against my will, to get tidings of your father. And now tell me all you heard."

But Telemachus said to her, "Mother, why make me think of trouble now, when I have just escaped from death? Rather put on your fairest robes, and go and pray the Gods to grant us a day of vengeance. But I must be off to the public square to meet a guest of mine whom I brought here in my ship. I sent him on before me with the crew, and bade one of them take him to his house until I came myself."

So Penelope went away and prayed to the Gods, while the prince went down to the public square and found Theoclymenus, and brought him back to the palace, and they sat down together in the hall. Then one of the old servants brought up a polished table and spread it for them with good things for their meal, and Penelope came and sat beside the door, spinning her fine soft yarn. She did not speak till they had finished, but then she said to her son, "Telemachus, I see I must go up to my room and lie down on my bed, the bed I have watered with my tears ever since Odysseus went away to Troy; for you are determined not to talk to me and tell me the news of your father before the suitors come into the hall."

At that moment the princes came in from their sport, and flung their cloaks aside, and set about slaughtering the sheep and the fatted goats and the swine for their feast.

Meanwhile Odysseus was starting for the town, with the swineherd to show him the way. He had slung the tattered wallet across his shoulder, and Eumaeus had given him a staff, and every one who met them would have taken the king for a poor old beggar-man, hobbling along with his crutch.

So they went down the rocky path till they reached a running spring by the wayside where the townsfolk got their water. There was a grove of tall poplars round it, and the cool stream bubbled down from the rock overhead, and above the fountain there was an altar to the nymphs where the passers-by laid their offerings.

There they chanced to meet Melanthius, the king's goatherd, driving his fattest goats to the town for the suitors' feast. He was a favourite of theirs, and did all he could to please him. Now as soon

as he saw the two he broke out into scoffs and gibes, till the heart of Odysseus grew hot with anger.

"Look there!" he shouted, "one rascal leading another! Trust a man to find his mate! A plague on you, swineherd, where are you taking that pitiful wretch? Another beggar, I suppose, to hang about the doors and cringe for the scraps and spoil our feasts? Now, if you would only let me have him to watch my farm and sweep out my stalls and fetch fodder for my kids, he could drink as much whey as he liked and get some flesh on his bones. But no! His tricks have spoilt him for any honest work!"

So he jeered at them in his folly, and as he passed he kicked Odysseus on the thigh; but the king stood firm, and took the blow in silence, though he could have found it in his heart to strike the man dead on the spot. But Eumaeus turned round fiercely, and cried to the Gods for vengeance:

"Nymphs of the spring," he prayed, "if ever my master honoured you, hear my prayer, and send him home again! He would make a sweep of all your insolence, you good-for-nothing wretch, loitering here in the city while your flocks are left to ruin!"

"Oho!" cried Melanthius, "listen to the foul-mouthed dog! I must put him on board a ship and sell him in a foreign land, and make some use of him that way! Why, Odysseus will never see the day of his return! He is dead and gone: I wish his son would follow him!"

With that he turned on his heel and hastened away to the palace-hall, where he sat down with the suitors at their feast. And the other two followed slowly until they reached the gate. There they paused, and Odysseus caught the swineherd by the hand, and cried:

"Eumaeus, this must be the palace of the king! No one could mistake it. See, there is room after room, and a spacious court-yard with a wall and coping-stones, and solid double doors to make all safe. And I am sure that a great company is seated there at the banquet, for I can smell the roasted meat and hear the sound of the lyre."

Then Eumaeus said, "Your wits are quick enough; it is the very place. And now tell me: would you rather go in alone, and face the princes while I wait here, or will you stay behind and let me go in first? Only, if you wait here, you must not wait too long,

for some one might catch sight of you and strike you and drive you from the gate."

Then the hero said to him, "I understand; I knew what I had to meet. Do you go first, and I will wait behind. For I have some knowledge of thrusts and blows, and my heart has learned to endure; for I have suffered much in storm and battle, and can bear this like the rest."

But while they were talking, a dog who was lying at the gate lifted his head and pricked up his ears. It was the hound Argus whom Odysseus had reared himself long ago before the war, but he had to leave him behind when he went away to Troy. Once he used to follow the hunters to the chase, but no one cared for him now when his master was away, and he lay there covered with vermin, on a dung-heap in front of the gates. Yet even so, when he felt that Odysseus was near him, he wagged his tail and dropped his ears; but he had not strength enough to drag himself up to his master. And when Odysseus saw it, he turned away his face so that Eumaeus should not see the tears in his eyes, and said, "Eumaeus, it is strange that they let that dog lie there in the dung. He looks a noble creature, but perhaps he has never been swift enough for the chase, and they have only kept him for his beauty."

"Ah, yes!" Eumaeus answered, "it is easy to see that he has no master now. If you had been here when Odysseus went to Troy, you would have wondered at the creature's pace and strength. In the thickest forest no quarry could escape him, and no hound had ever keener scent. But now he is old and wretched, and his lord has perished far away, and the heedless women take no care of him. Slaves can do nothing as they ought when their master is not there, for a man loses half his manhood when he falls into slavery."

Then Eumaeus went on into the palace and up to the hall among the suitors. But Argus had seen his master again at last, and when he had seen him, he died.

As soon as the swineherd came in, Telemachus caught sight of him, and beckoned him to a stool at his side, and gave him his share of the feast. After a little while Odysseus came up too, and sat down on the threshold like a poor old beggar-man. Then his son sent him meat and bread by the swineherd, and said that a beggar should

be bold, and he ought to go among the princes and ask each man for a dole. So he went round from one to the other, stretching out his hand for a morsel in the true beggar's way. And every one else felt some pity and gave him an alms, but Antinous mocked at them all, and told them they were ready enough to be generous with another's wealth. And at last he grew angry and cursed Odysseus for a whining rascal, and hurled a footstool at his head, bidding him begone and trouble them no more. The stool struck Odysseus on the shoulder, but he stood like a rock, motionless and silent, with black thoughts in his heart. Then he went back straight to the threshold: and sat down and spoke to all the company:

"Listen to me, my lords! No man bears any rancour for a blow in open war, but Antinous has struck me because I am a beggar and know the curse of hunger. If there be any Gods who avenge the poor man's cause, I pray that he may die before his marriage-day!"

At that the others felt shame, and told Antinous he did wrong to strike the homeless wanderer.

"Who knows?" they said. "He might be one of the heavenly Gods, and woe to you if he were! For sometimes the Immortals take upon themselves the likeness of strangers, and enter our cities, and go about among men, watching the good and evil that they do."

Thus they warned him, but he cared little for all they said. And Telemachus sat there full of rage and grief to see his father struck, but he kept back the tears and held his peace.

Now Penelope was sitting in her room behind the hall, and she saw what had happened, and was angry with Antinous and called the swineherd to her side:

"Go, good Eumaeus, and tell the stranger to come here. And I will ask him if he has ever heard of Odysseus, for he looks like a man who has wandered far."

And the swineherd said, "Yes, he is a Cretan, and has had all kinds of adventures before he was driven here, and he could tell you stories that would charm you like the minstrel's sweetest song, and you would never tire of listening. And he says that he has heard of Odysseus, near home, in the rich land of Epirus, and that he is already on his way to us, bringing a store of treasures with him."

Then Penelope said, "Quick, bring the stranger here at once, and

let him speak with me face to face! And if I see that he tells me the truth I will give him a doublet and a cloak for himself."

So the swineherd hurried back with the message; but Odysseus said he dared not face the princes a second time, and it would be better to speak with Penelope later in the evening, alone by the fireside; and when the queen heard this, she said that the stranger was right. By this time it was afternoon, and Eumaeus went up to Telemachus and whispered that he must be off to his work again. Telemachus said he might go, but bade him have food first, and told him to come back next morning without fail. So the swineherd took his meal in the hall, and then started home for his farm, to look after his pigs and everything that he had charge of there.

XVIII

Then a common beggar came up to the doors, a rascal who was known through all the island for his endless eating and drinking. His name was Irus, and he used to run errands for the young lords: he was big enough to look at, but he had no strength or spirit in him. Up he came and called insolently to Odysseus, "Back from the doorway, old man! Else I will drag you out by the heels, though I am half ashamed to fight with such as you."

The king eyed him askance, and said, "My friend, I have done you no harm, and this threshold has room for us both. Do not provoke me too far, or, old as I am, I will let you feel how I can strike. Then we should have more peace tomorrow: for I reckon you would not come back a second time to the hall of King Odysseus."

"Listen to the glutton!" cried Irus. "How he gabbles on like an old wife over the fire! I will have at him right and left, and knock all the teeth from his jaws. Strip yourself, fellow, and let these lords see us fight."

Antinous heard them wrangling, and laughed out loud. "Friends, here is the best sport the Gods have ever sent this way! Irus and the stranger are challenging one another! Come, let us make a ring." Then all the princes leapt up laughing, and gathered round the ragged beggars, and Antinous said again, "Look, there are the pies, which were put aside for supper, lying by the fire. Whichever shows himself the better man shall take his pick of them, and he shall dine

with us every day, and we will let no one else come here to ask for alms."

Then Odysseus said craftily, "Sirs, an old man worn with trouble is no match for a younger man, but my hunger drives me to face the fight. Only I ask you all to swear that none of you will help Irus, or strike me an unfair blow."

They all swore as he asked, and Telemachus said, "Stranger, if you can meet this fellow you need fear no other man. Whoever strikes you will have to reckon with more than one: for I am your host, and Antinous and Eurymachus will help to see fair play."

When Odysseus heard that, he girded up his rags, till all could see his stalwart thighs and broad shoulders and strong arms: so that the princes stood amazed and said to one another, "What thighs the old man has under his rags! There will be little left of Irus when this fight is done." Irus trembled in every limb, but there was no help for it: the servants girded him and dragged him into the ring. At first Odysseus meant to strike him dead on the spot; but when he thought again he judged it better not to use all his strength, for fear the suitors should discover who he was. So the two put up their hands, and at the first blow Odysseus smote Irus on the neck below the ear, and crushed in the bones, and he fell moaning in the dust: while all the princes laughed till they could laugh no more.

Odysseus took the fallen man by the foot and dragged him into the court-yard: there he set him up against a wall with his staff in his hands, and said, "Sit here, and scare away the swine, but do not try again to lord it over strangers, or a worse thing will happen to you." Then he went back to the hall and sat down again in his place on the threshold.

They all shouted as he came in, and said, "May Zeus give you your heart's desire, stranger, for ridding us of that hungry beggar!" And Odysseus rejoiced at the good omen of their words. Then Antinous set a great pasty before him, and another of the lords, called Amphinomus, brought him bread, and pledged him in a golden cup and wished him happiness. Now Amphinomus was good at heart, and Odysseus knew it, and tried to warn him. "Let me tell you," he said, "what is in my thoughts. There is no creature upon earth frailer than man: he is what the will of Heaven makes him:

and yet, so long as all is well with him and he can feel his strength, he thinks that he can never come to harm. So it was with me in former days: I trusted in my wealth and my kindred, and in the pride of my strength I did many lawless deeds. And so it is now with these princes. I see them plundering the wealth and dishonouring the wife of a man whom they never think to see again: and yet he is not so far away. Heaven grant that you may not meet him at his return! Go to your house in time: for he will not part from the suitors without bloodshed, when once he is within these walls."

With that he drank, and gave back the cup to the youth, who went sadly through the hall, shaking his head and foreboding ill: yet for all that his fate found him there.

Meanwhile it came into the heart of Penelope to show herself to the wooers. She laughed a joyless laugh, and said to one of her women who stood near, "I have a wish that I never had before, to let my wooers see me, though I hate them with all my heart. Go and bid two of my maidens come and attend me in the hall, for I cannot go alone among the men."

So the old woman went away to take the message, and meanwhile Athena sent a deep slumber on the queen. Her head fell back upon the pillow and her whole frame sank to rest: and then the Goddess gave her wonderful gifts, so that her face grew beautiful with the beauty of the Immortals, and she seemed taller than before and whiter than fresh-cut ivory. Now while she slept her attendants came up from the hall, and at the sound of their voices she awoke, and rubbed her eyes and said, "What a soft sleep has come over me in the midst of my troubles! O, for a death as gentle, to take me from this weary life of longing for my dear husband who is lost!"

Then she went down with her attendants to the hall, and stood by the doorway, holding her veil before her face; and all the wooers wondered at her beauty, and each of them longed to win her for himself. And Eurymachus said to her, "Daughter of Icarius, if all the Greeks could see you now, there would be still more suitors in your hall, for in wisdom and loveliness you surpass all other women."

But she answered, "Eurymachus, the Immortals took away all my beauty the day the Greeks embarked for Troy, and my husband

Odysseus with them. I remember how he laid his hand upon my wrist when we parted, and said, 'Wife, many of us will never come home again. There are good warriors in Troy, men say, horsemen and spearmen and archers: and what will be my fate I cannot tell. So I leave everything in your charge, and you must not forget my father and mother, but take more care of them than ever while I am away. But when my son is grown to manhood, you may leave this house and marry whom you please.' And now it is all happening as he said. The black day will come when I must meet this marriage that I hate. But I am ill pleased at the way in which my wooers treat me. It was the custom once for men who wooed a king's daughter to give her splendid gifts, and make a feast for her friends, instead of devouring wealth that was not theirs."

So she spoke, and Odysseus smiled to himself, as he saw how she drew the suitors on, while her heart was far from them.

Then Antinous made answer, "Take our gifts, daughter of Icarius: it is right that we should bring them. But here we mean to stay until you have married the best man among us." And all the rest agreed, and the heralds fetched the gifts that every man would give: an embroidered robe with twelve golden clasps, and a golden necklace set with amber beads, and bracelets, and glittering earrings, and many another splendid gift. So Penelope went back to her chamber, and the maidens followed carrying the gifts; while the princes sang and danced and made merry until evening came.

When it grew dark the maids brought in great braziers full of dry billets, and set light to them, and stood round to keep the fires burning. Then the king went up to his servants, and said, "Servants of Odysseus, go back to your mistress, and sit beside her to cheer her with your company; and I will watch the fires for these guests. If they choose to see the dawn come up, they will not tire me: I am a man who has gone through much."

The girls looked at one another and laughed, and Melantho, the fairest and most shameless of them all, said to him scornfully, "Are you out of your wits, stranger? You should be off to sleep in the smithy or in the market-place: but here you stop and will be talking. I suppose your head is turned because you have beaten Irus. Wait till a better man than Irus comes to drive you out of doors."

But Odysseus looked at her sternly under his brows, and said, "Vixen, I will tell the prince Telemachus what you say, and he will cut you limb from limb." That scared the women, and they went trembling from the hall; and Odysseus remained, standing by the braziers, watching the feasters, and brooding all the while on the vengeance which was to come.

But it was not yet time for Athena to end his humiliation, and she let the suitors insult him at their will. First Eurymachus began to mock him, that he might make the others laugh. "The Gods," he said, "must have sent this stranger to be our torch-bearer: his head might serve to give us light, it is so bald and shining." Then he went on, turning to Odysseus: "Would you be ready to work for me, if I hired you, to build walls and plant trees on a distant farm of mine? I would pay you a good wage, and give you food and clothes. But you have learnt too many tricks for that: you would rather go begging through the country and gorge yourself all day long."

Then the hero answered him: "Eurymachus, it would please me well if we two could have a match at reaping, in the spring season when the days are long. There should be a meadow deep in grass, and a stout sickle for me and one for you, and we would work without food till sundown. Or there should be a pair of oxen for us to drive, great tawny beasts, and four acres of land to plough, and a soil that would give before the ploughshare: you would see then if I could cut a furrow straight. Or I could wish that an enemy might come down on us this very day, and that I had a shield, and two spears, and a helmet all of bronze set close upon my temples: you would see me among the foremost fighters, and have no cause to mock my hunger then. But you are insolent and have no mercy: you think that you are some one great and strong, because the men about you are few and weak. I tell you, if Odysseus were to come to his home again, these doors, broad as they are, would be all too narrow for your flight."

That made Eurymachus beside himself with rage, and he seized a footstool and hurled it: but Odysseus slipped aside, and the stool struck the cupbearer on the hand and felled him to the ground. Then there was a clamour in the hall and the princes cried, "Curse the vagabond! Why did he come here to trouble us? Now we sit wran-

gling over beggars, and everything goes wrong, and we get no pleasure out of this good feast."

Then Telemachus spoke out boldly: "Sirs, you cannot carry your wine in peace. I will not drive any man away; but my counsel is that you make an end of the feast, and go home now for the night." And Amphinomus said that he had spoken well, and bade the herald close the feast; so they drank the last cup and went away, each man to his own house.

XIX

Thus Odysseus and his son were left alone in the hall. Then Odysseus said, "We must put away all the weapons. If the suitors miss them and ask the reason, you can say you have laid them aside to keep them from the smoke."

So Telemachus called out the old nurse Eurycleia from the room behind the hall, and said to her, "Nurse, keep the women in their chambers while I stow away my father's weapons. They have been left here too long, and are tarnished by the smoke." "Yes, my child," said Eurycleia, "and I wish that you would always show such care for what belongs to you. But tell me, who is to carry the light for you, if you will not let the women come?" And Telemachus said that the stranger would carry it.

So the old woman shut the inner doors of the hall. Then Odysseus and his son sprang up and carried out the helmets and shields and spears: and Pallas Athena went before them with a golden lamp in her hand, and shed a wonderful light around them.

Telemachus turned to his father in amazement: "Father, what strange sight is this? The walls and the pillars and the pinewood rafters are all glowing as though they were lit up with fire. Surely one of the Gods who rule in heaven is with us here."

But the wise Odysseus answered: "Hold your peace, and keep the vision in your heart, and ask no questions. This is the way of the Immortals. And now you must go and sleep; but I will wait here, for I must speak to your mother and the women."

So Telemachus went to his own room, and Odysseus was left alone. And presently Penelope came out of her chamber, fair as an Immortal. Her women set her seat in its place by the hearth, a throne of ivory and silver with a footstool for her feet: and the

maidservants cleared away the tables and piled fresh logs upon the fire. Then Penelope made them put a stool for Odysseus at her side and lay a fleece upon it. So he took his seat, and she began: "Stranger, tell me first who you are, and whence you come."

And Odysseus answered warily: "Lady, there is none in the wide world who would not praise you. Your fame is spread abroad like that of a just and mighty king, whose land is fruitful and whose people prosper beneath his rule. Ask no questions about my own country, for the thought of it would bring more sorrow to my heart: I am a man of many troubles, and it is not right that I should sit weeping and lamenting in another's house."

"Ah! stranger," said Penelope, "all my beauty and dignity left me the day when my husband Odysseus sailed for Troy. Since then I have forgotten the claims of guests, and waste my heart in longing for him. Meanwhile all the princes of Ithaca and the islands round make their suit to me, though it is much against my will. For a time I put them off by cunning, but now I cannot think of any way to escape: my father and mother would have me marry, and my son, now that he is grown a man, is vexed to see the ruin of his wealth. But, I pray you, tell me of yourself and your own people."

Then Odysseus began a story, so cunning that it sounded true. He said that his home was in the rich island of Crete, and he told of its inhabitants and its cities, and spoke of his own father and family, and said he had once entertained Odysseus, when a storm had driven him to their shore. Penelope listened, and her tears began to fall, like snow that melts on the mountains at the breath of the first warm wind. So she wept for her own husband, who was sitting by her side. Pity filled the heart of Odysseus, but he forced back the tears and set his eyes like steel. And when his wife had wept out her heart, she spoke to him again: "Now, stranger, I will put you to the test, and see whether you did in truth entertain my husband as you say. Tell me what were the clothes he wore, and how he looked, and who were his companions."

"Lady," said Odysseus, "it is not easy to say after so long a time, for it is twenty years by now since he left my country; but I will tell you how my mind remembers him. He wore a thick purple

mantle with a brooch of gold, and on the face of the brooch was wrought a hound that held in its grip a dappled fawn. I remember too his doublet, how smooth and glossy it was; and there was a herald in his company, a little older than he; he was round-shouldered and dark-skinned and curly-haired, and Odysseus honoured him more than all his fellows."

At that Penelope sobbed again, and said, "Stranger, I pitied you from the first, but now I shall love and honour you. It was I myself who gave him those garments and fastened the glittering brooch. But I shall never welcome him home again. It was under an evil doom that he sailed from here to that hateful town of Troy."

And Odysseus answered, "Noble lady, do not waste your heart with weeping; for I heard tidings of Odysseus but latterly, when I was in the land of Epirus. He has lost all his comrades, it is true, and his ship is sunk in the dark sea; for the Gods were angry with him. But he himself is safe, and not far off: I swear to you that he will come home in this very year, yes, before the next moon is full."

"Ah! stranger," said Penelope, "my heart misgives me that he will never come home again, nor entertain you here as he would wish. But now my maids shall wash your feet, and make a bed for you here; and tomorrow you shall sit by Telemachus at the feast, and none of the princes shall dare to touch you. How could you call me wise, if I let you sit uncared-for in my house?"

"Lady," answered Odysseus, "I have lain many a night on a hard bed, waiting for the bright dawn to rise, and so I will lie tonight. Nor do I wish that any of your maids should wash my feet: only if there is some old woman in the house, true of heart, who has borne such trouble as I have known myself, I would suffer her to touch me."

Then Penelope said, "Dear stranger, none of my guests have ever been as wise as you. There is a faithful old woman with me, who used to nurse my lord and carry him in her arms when he was a child: she shall wash your feet. Come here, good Eurycleia, and serve this man: he is your master's age, and Odysseus with all his trouble may look like him by now."

At her words the old woman covered her face with her hands, and wept, and said, "O my child Odysseus, my heart aches for you!

There was never any man who honoured the Gods as he did; and yet they have not let him return. Perhaps he too is a beggar in some foreign house, and the women mock him there. Yes, stranger, I will do what Penelope bids me, and gladly, for my heart is drawn to you. And I tell you this, of all the guests who have ever come to this house, none has been so like Odysseus in step and face and voice."

And Odysseus said, "May-be, old mother: so men say who have seen us both."

Then she brought a basin and filled it with water. And as she did so, Odysseus turned quickly away from the firelight; for the thought came to him that she might find the scar of an old wound where a wild boar had gashed him when he was a boy, and so the truth might be known. But she came up to him and began to wash his feet, and as she passed her hands down the leg she felt the scar, and knew it by the touch. She dropped his foot suddenly, and the bronze basin was overturned and rang on the ground, and all the water was spilt. Sorrow and joy came over her together, and her eyes filled with tears, and the voice died in her throat. Then she cried: "You are he, you are Odysseus! And I never knew you, my child, until I had touched you with my own hands!"

As she spoke she looked at Penelope, longing to tell her that her husband was at home. But Penelope did not see and did not notice, for Athena had turned her thoughts away. Then Odysseus put his hand on the old woman's mouth, and said, "Nurse, would you kill me? You carried me at your breast: and would you be my ruin, now that I have come home at last? Be silent, and let no one else in the house know what you have seen; or I swear I will have no mercy on you, my nurse though you are, when the day of reckoning comes."

"My child," answered Eurycleia, "why need you speak to me like that? You know the strength of my heart: I will be firm as iron."

"Be silent, then," said Odysseus, "and leave the rest to Heaven."

Then the old woman brought water in place of what was spilt, and washed her master's feet and anointed him. And when it was done Odysseus covered up the scar with his rags and drew the stool nearer to the fire. Then Penelope said to him, "Stranger, there is

still one small thing I wish to ask you. I am all in doubt whether I should stay here with my son, or marry the best of these lords who woo me. And now I will tell you a dream that I have had, and you shall interpret it. I have twenty geese in the courtyard: they feed on wheat out of a trough, and it gladdens my heart to see them. Now in my dream I thought that a fierce eagle swooped from the mountains, and broke the necks of my geese and killed them: and I wept over them bitterly as they lay dead on the ground. But the eagle perched on a jutting beam, and spoke in a human voice: 'Daughter of Icarius, take courage: this is no dream, but a true vision of what shall come to pass. The geese are the wooers, and I, the eagle, I am your husband, come back to work vengeance on them all.' At his words sleep left me, and I looked up and saw my geese, picking the wheat by the trough as before."

And Odysseus answered her, "Lady, there is only one way to interpret the dream, for Odysseus himself has told you. This forebodes the death of all the suitors."

But Penelope said, "Dreams are things of doubtful meaning, and hard to understand. But now listen to what I have to say. Tomorrow I will make my suitors show who is the best among them. They shall take the bow of Odysseus, and try to shoot an arrow through twelve pierced axes in a row, as he used to do. And he who can do this feat shall be my husband and take me from this fair house, so full of treasures, the house to which I came as a bride, and which I shall remember in my dreams."

Then Odysseus said at once: "Lady, let this trial be held without delay. Odysseus will be here before they can bend that bow."

Then Penelope bade her attendants prepare a couch for Odysseus, and she herself went to her own chamber and wept till she fell asleep.

XX

Now Penelope sat in the women's room behind the inner doors, listening to the laughter and the talk, until it came into her heart to fetch the bow and let the trial begin. She called her women, and went to the treasury where the wealth of the king was stored, wrought iron and bronze and gold. There hung the quiver full of deadly arrows, and the great polished bow which one of the heroes

had given to Odysseus in old days. Penelope took it from the peg, and drew off its shining case; and she sat down and laid it on her knees, and sobbed over it. Then she went to meet the princes, and her attendants followed carrying the axes. She stood by the doorpost holding up her veil before her face, and said:

"Listen to me, my lords. You have eaten and drunk in my house all these years, while my husband was away. You have called yourselves my suitors, and that was your only plea. Now here is the prize you ask for. I have brought the great bow of Odysseus, and I will give myself to the man who can bend it and shoot an arrow through twelve axes in a row."

Then she told Eumaeus to take it and set out the pierced axes for the suitors to try their skill. Eumaeus shed tears as he took it, and the shepherd wept with him when he saw his master's bow. But Antinous said to them harshly, "Wretched boors, why do you whimper like cowards, and distress your lady, who has grief enough already? Hold your tongues and go and weep outside, and leave the bow to us. We shall have trouble enough before we bend it, for there is not a man among us all to match Odysseus. I saw him myself and remember him well, though I was then but a child." So he said, but all the while he believed that he could bend the bow himself.

Then Telemachus declared that he would try with the rest, and that if he won his mother need not leave her home. He stood up and dug a trench straight down the middle of the earthen floor, and planted the axes in it, one behind the other, and stamped the earth fast about them: and then he took up the bow. Three times he strained with all his force till it trembled under his hands, and three times he had to let it go. And at the fourth attempt he might have strung it, but Odysseus shook his head. That stopped him, and he cried, "I am still too young for such a feat! Come, now, those of you who are stronger than I, take the bow and end the match."

Then Antinous said that they should all try in order as they sat, and that the priest, whose place was next the wine-bowl, should begin. So the priest stood up and went to the threshold, and took the bow: and he strained till his delicate hands grew weary, but he could not bend it at all. At last he laid it down, and said, "Friends, I can do nothing: let the next man try his skill. But I fear this task

will bring our bravest to despair. Set your hearts upon some other woman: the wife of Odysseus is for the man who is sent by fate and brings the greatest gift."

But Antinous said angrily, "This is hard news for us. Is the bow to bring our bravest to despair because you cannot bend it? You were never the man to draw a bow, but there are others here who will do the work easily enough." Then he told the goatherd Melanthius to heap up the fire and fetch a round of lard, that they might grease the bow before they tried their skill. So this was done, and the young men tried in turn; but none of them were strong enough. Only Antinous and Eurymachus still held back, and they were the strongest of all.

Now the shepherd and the swineherd rose and left the hall, and Odysseus went out after them; and when they were beyond the gates he said to them, "Friends, there is something I would have you tell me. On whose side would you be, if some God were to bring Odysseus back this very moment? Would you fight for him, or for the suitors? Speak out, and tell me the truth." Then the shepherd said, "O that he might come indeed! You should see how my arm could help him." And Eumaeus said the same.

So when Odysseus was sure of their loyalty, he told them, "I am he. I have come home again at last, and none of my household have welcomed me but you. I swear to you that, if I overcome the suitors, you shall be dear to me as my son Telemachus." Then he drew aside his rags, and showed them the scar, where the wild boar had gashed him in his youth. They looked, and knew him, and then they threw their arms about him and kissed him and wept for joy.

But soon he checked them, saying, "Do not weep now, or some one may come out of the hall and see us. Let us go back, one by one, I first, and you after me; and then wait for the signal which I will give. I shall ask you for the bow, and the princes will refuse it; but you must bring it down the hall, my good Eumaeus, and put it in my hands. Then tell the women that they must close the inner doors, and if they should hear groans, or a sound of fighting in the hall, they must not look out, but stay quietly at their work. And it shall be your duty, Philoetius, to shut the gates of the courtyard and make them fast."

Then he went back and sat down in his place by the door, and the two servants went in after him.

By this time Eurymachus had the bow in his hands, and was warming it well before the fire; yet still he could not bend it, and at last he broke out in bitter rage: "Shame on us! On myself, and on us all! It is not so much that I care about the marriage: there are women enough in sea-girt Ithaca and the other lands of Greece. But men will never forget that we were so much weaker than Odysseus that we could not bend his bow."

"It is not so bad as that," said Antinous. "Remember that this is the festival of Apollo, the Archer-God; how could any one bend a bow today? Set it down, and we will leave the axes standing; no one is likely to enter the hall of King Odysseus and carry them away. Then early tomorrow we will tell Melanthius to bring us the best goats from his flock, and we will make a sacrifice to Apollo: and afterwards we will try our skill again and end the match."

Then Odysseus said softly, "Give me a hearing, noble sirs. Let me have the bow, I beg you, since you mean to shoot no more today. I should like to see whether I have still my former strength, or whether I have lost it through my wanderings and the hardships I have borne."

But they were angry at that, for they feared he might succeed. "Be silent, fool," said Antinous. "You ought to be content that you can sit among such great lords as we, and listen to our talk. It will only be the worse for you if you bend that bow. Hold your tongue and drink, and do not match yourself with younger men."

But Penelope said, "Antinous, it is not fair or right for any one here to insult the guests of Telemachus. Do you suppose, even if the stranger should be strong enough to bend the great bow of Odysseus, that he could take me home and make me his wife? No, you need not fear that; he could not hope for it himself."

"Daughter of Icarius," answered Eurymachus, "we do not suppose that he will carry you away. But we should not like some scurrilous rascal to tell how we wooed the wife of a hero, but were too weak to bend his bow; and how a wandering beggar came up and strung it easily. That is how they will talk, and so we shall lose our honour."

"Eurymachus," she said, "it is not in that way your honour is lost. But this stranger is tall and well-set, and says he comes of a worthy stock. Give him the bow and let us see. And if he is able to bend it, I will give him a new cloak and doublet, and a spear and sword, and sandals for his feet, and I will send him wherever he wishes to go."

But Telemachus said, "Mother, the bow is mine, and mine alone, to give or refuse as I will. None of the Greeks should dispute my right, if I chose to give it to the stranger for his own. Go within now, and look after your own work, the loom and the distaff, and see that your maidservants do their tasks. We men will see to the bow, and I above all; for I am master here."

Penelope wondered at him, yet she felt that he spoke wisely: and she went up to her chamber, where Athena sent sleep to close her eyes.

Meanwhile the swineherd took up the bow, but the princes raised an outcry, and he set it down again. But Telemachus called out threateningly, "Bring the bow here, or I will turn you out of the house. I wish I could get rid of these lords as easily as I could of you." They laughed at the thought and forgot to be angry, so the swineherd brought the bow down the hall and put it in his master's hands. Then he called Eurycleia out from the women's rooms, and said to her, "Telemachus bids you shut the inner doors; and if any of the women should hear groans, or a sound of fighting in the hall, they must not look out, but stay quietly at their work." So the old woman shut the doors.

Then Philoetius sprang up silently and went out, and closed the courtyard-gates. There was a ship's cable lying in the porch: with this he tied the gates fast, and then went back and sat down in his place, with his eyes steady on the king. Meanwhile Odysseus was handling the bow, turning it this way and that, and testing it in every place, to see whether worms had eaten the horns while the master was away from home. And the princes looked at each other, and said, "He has a good enough eye for a bow. The rascal must have the fellow to it at home." But another would say, "If he can bend this one, he is welcome to all he wants."

While they spoke Odysseus had looked to everything; and now,

with as little trouble as a minstrel who fits a new cord to his lyre, he bent and strung the mighty bow. He took it in his left hand, and plucked the bowstring, and it rang beneath his touch, clear as a swallow's note. And as he did so Zeus sent a peal of thunder, and the hero's heart leapt at the sound. Fear came on all the suitors, and their faces grew pale. But Odysseus caught up an arrow from the table at his side, and laid it on the centre-piece: he took a steady aim from the stool where he sat, and drew the string, and shot: and the bronze-tipped shaft went clean through all twelve axes from the first one to the last.

Then he called out, "Telemachus, your guest has not disgraced you. I have not missed the mark, and I was not long at the work. The time has come: it is daylight still, but we must give these lords their evening meal, and dance and song shall not be wanting."

At the word he nodded to his son. Then Telemachus slung his sharp sword about him, and grasped his glittering spear.

XXI

But Odysseus flung off his rags, and sprang to the great threshold with the bow and quiver in his hands. He poured out the arrows at his feet, and shouted to the princes: "So ends the game you could not play! Now for another mark, never hit before!"

With that he shot at Antinous. He, as it chanced, was just lifting a golden cup from the board, never dreaming that death would meet him there, with all his comrades round him at the feast. But before the wine touched his lips, the arrow struck him in the throat, and the cup dropped from his hand, and he fell dying to the floor. The princes sprang to their feet when they saw their comrade fallen, and looked round the walls for armour, but there was not a spear or shield to be found. Then they turned in fury on Odysseus: "Madman, are you shooting at men? You have slain the noblest youth in Ithaca, and you shall not live to draw bow again."

But Odysseus faced them sternly and said, "Dogs, you thought that I should never return. You have rioted in my home, and outraged the women of my household, and you have wooed my own wife while I was yet a living man. You took no thought for the Gods who

rule in heaven, nor for the indignation of men in days hereafter. Now your time has come."

All grew pale as he spoke, and Eurymachus alone found words: "If you are in truth King Odysseus, your words are just: there have been many shameful deeds done upon your lands and in your house. But Antinous, who was the cause of all, lies dead; it was he who led us on, hoping that he might take your kingdom for himself. Spare us now that he has met his doom, for we are your own people; and we will make you full atonement for all that has been eaten and drunk in your halls."

"Eurymachus, you might give me all you have, but even then I would not hold my hands until I had taken vengeance for every wrong. You have your chance. Fight, or fly, if you think that flight can save you."

At that their knees shook beneath them, but Eurymachus cried, "Comrades, this man will have no mercy. He has got the bow in his hands, and he will shoot us down from the threshold, so long as there is one of us left alive. Draw your swords, and guard yourselves with the tables; and let us all set upon him at once and drive him from the doorway. If we can reach the city, we are safe."

As he spoke he drew his sword, and sprang forward with a cry; but at the same moment Odysseus shot. The arrow struck him in the breast, and he dropped forward over the table, while the mist of death sank on his eyes. Then Amphinomus made a rush for the doorway. But Telemachus was too quick for him: he hurled his spear, and struck him from behind between the shoulders, and he fell crashing on the floor. Telemachus sprang back, leaving the spear, for he dared not wait to draw it out. He darted to his father's side: "Father, we ought to have armour; I will go and get weapons for us."

"Run and bring them," said Odysseus, "while I have arrows left; when these are gone, I cannot hold the doorway against them all."

So Telemachus ran to the armoury, and hurried back with helmets and shields and spears; and he armed himself and made the two servants do the same, and they took their stand beside the king. While the arrows lasted, Odysseus shot, and struck down the wooers

man by man. And then he leant the bow against the doorpost, and slung the shield about him, and put on the helmet, and took two spears in his hand.

There was a postern in the hall, close beside the great doorway and opening on the corridor. Odysseus had put the swineherd to guard it, and now the boldest of the suitors said to the rest, "Could not some of us force a passage there, and raise the cry for rescue?"

"Little use in that," said Melanthius, "the great doorway is too close, and one brave man might stop us all before we reached the court. I have a better plan. Odysseus and his son have stowed away the weapons, and I think I know where they are. I will go and fetch you what you need."

With the word he clambered up through the lights of the hall, and got into the armoury, and fetched out twelve shields and as many spears and helmets, and brought them to the princes. The heart of Odysseus misgave him when he saw the armour; and he felt that the fight would go hard, and said to Telemachus, "Melanthius or one of the women has betrayed us."

"Father, it was my fault," said Telemachus, "I left the door of the armoury open, and one of them must have kept sharper watch than I did. Go, Eumaeus, make fast the door, and see if it is the doing of Melanthius, as I guess."

While they spoke, Melanthius went again to fetch more armour, and the swineherd spied him and said, "There is the villain going to the armoury, as we thought: tell me, shall I kill him, if I can master him, or shall I bring him here to suffer for his sins?"

"Telemachus and I will guard the doorway," said Odysseus, "and you and the shepherd shall bind him hand and foot, and leave him in the chamber to wait his doom."

So the two went up to the armoury, and stood in wait on either side of the door; and as Melanthius came out, they leapt upon him and dragged him back by the hair and flung him on the ground and bound him tightly to a pillar hand and foot. "Lie there," said Eumaeus, "and take your ease: the dawn will not find you sleeping, when it is time for you to rise and drive out your goats." With that they went back to join Odysseus, and the four stood together at the threshold, four men against a host.

Then Athena came among them in the likeness of Mentor, and Odysseus knew her and rejoiced. "Mentor," he shouted, "help me in my need, for we are comrades from of old." And the wooers sent up another shout, "Do not listen to him, Mentor: or your turn will come when he is slain." But Athena taunted Odysseus and spurred him to the fight: "Have you lost your strength and courage, Odysseus? It was not thus you did battle for Helen in the ten years' war at Troy. Is it so hard to face the suitors in your own house and home? Come, stand by me, and see if Mentor forgets old friendship." Yet she left the victory still uncertain, that she might prove his courage to the full. She turned herself into a swallow, and flew up into the roof, perching on a blackened rafter overhead.

Then the wooers took courage, when they saw that Mentor was gone, and that the four stood alone in the doorway. And one of them said to the rest, "Let six of us hurl our spears together at Odysseus. If once he falls, there will be little trouble with the rest." So they flung their spears as he bade them: but all of them missed the mark. Then Odysseus gave the word to his men, and they all took steady aim, and threw, and each one killed his man: and the wooers fell back to the further end of the hall, while the four dashed up together, and drew out their spears from the bodies of the slain. Once more the suitors hurled, and Telemachus and the swineherd were wounded: but the other spears fell wide. Then at last Athena lifted her shield of war high overhead, the shield that brings death to men; and panic seized the wooers, and they fled like a drove of cattle when the gadfly stings them, while the four swooped after them like vultures swooping from the clouds; and they fled left and right through the hall, but there was no escape.

Only Phemius the minstrel, whom the wooers had forced to sing before them, sprang forward and clasped the knees of Odysseus, and said, "Have mercy on me, Odysseus: you would not slay a minstrel, who gladdens the hearts of Gods and men? The princes forced me here against my will." And Telemachus heard, and said to his father, "Do not hurt him, for he is not to blame; and let us save the herald too, if he is yet alive, for he took care of me when I was a child."

Now the herald had hidden himself under a stool, and pulled an

ox-hide over him, and when he heard this, he crept out and clasped the knees of Telemachus and begged that he would plead for him. "Have no fear," said Odysseus, "my son has saved your life. Go out, you and the minstrel, and wait in the courtyard, for I have other work to do within." So the two went out into the courtyard, and sat down beside the altar, looking for their death each moment.

Then Odysseus searched through the hall, to see if any one was yet lurking alive. But they all lay fallen in the dust and blood, heaped upon each other, like fishes on a sunny beach when the fisherman has drawn his net to land. Then he told Telemachus to call out the old nurse Eurycleia. She came, and found Odysseus standing among the dead, with his hands and feet all stained with blood: and she was ready to shout for triumph when she saw the great work accomplished. But Odysseus checked her cry, saying, "Keep your joy unspoken, old nurse; there should be no shout of triumph over the slain. It is the judgment of Heaven that has repaid them for the evil deeds they did."

Then he gave orders that the corpses should be carried out and the blood washed away. And when it was done, he turned to Eurycleia and said, "Bring fire and sulphur now, and I will purify the hall. Then bid Penelope meet me here."

"Yes, my child," said the old nurse, "I will obey you. But let me bring you a mantle first: it is not fitting that you should stand here with only your rags to cover you." But Odysseus said that she must do his bidding at once. So she brought sulphur and lit a fire, and Odysseus purified the hall.

XXII

Meanwhile the old nurse hurried upstairs to find Penelope, laughing to herself as she went, and stumbling in her haste. And she cried, "Awake, Penelope, awake, my child, and see with your own eyes what you have longed for day and night! Odysseus has come home, and has killed the proud suitors, who wasted his house and wronged his son."

But Penelope would not believe it, and said, "Dear nurse, are you out of your mind? How could you wake me with such a tale, when I was sleeping so sweetly? It was the sweetest sleep I have ever had,

since Odysseus went away to that fatal land of Troy. If it had been one of the younger servants I should have rated her soundly, but I cannot be angry with you."

But Eurycleia went on, "It is no wild tale, dear child, it is the sober truth. Odysseus has really come. He was that stranger whom they all mocked and ill-treated in the hall. Telemachus knew it all the time, but he kept the secret, so that his father might punish those wicked men."

Then Penelope leapt from the bed, and flung her arms round the nurse's neck: "Tell me, nurse, tell me this! If he has really come, as you say, how could he fight them all alone, one man against a hundred?"

"I did not see it," she answered, "and I do not know, but I heard the groans of the dying. We were all sitting frightened in the inner room, and the doors were shut, until Telemachus summoned us into the hall, and there I found Odysseus standing among the slain. Now he has cleared the hall, and is cleansing the house with brimstone, and there is a great fire on the hearth. He has sent me to fetch you that you may rejoice together, for you have suffered much."

"Dear nurse, do not laugh and boast like that. No one would rejoice so much as his son and I, if it were true. But it cannot be. It must be some God that has slain the suitors and rewarded them for all their sins. No, Odysseus is lost for ever."

"Child, will you never believe? Listen, and I will give you another proof. When I was washing the stranger's feet, I saw the scar of the wound that the wild boar gave him long ago, and I wanted to tell you, but he stopped my mouth. Come with me now, and see if I do not speak the truth, and kill me if I lie."

So they went down together, and as they went, Penelope wondered what she should do when she saw him. And when they entered the hall, she took her seat by the hearth in the firelight, facing Odysseus. He was sitting against a pillar, with his eyes fixed on the ground, waiting for his wife to speak. But she sat there a long while, silent and bewildered. Sometimes she would lift her eyes and look into his face, and then again she doubted him when she saw his rags.

At last Telemachus broke out: "Mother, how can you be so cruel?

Why do you not go to my father? No other wife in the world would refuse to speak to her husband, when he had come home at last, after wandering and suffering for twenty years."

"Child," said Penelope, "I am lost in wonder, and I have no power to speak. But if it is really Odysseus, we two have secret signs between us, that no one else can know."

Then Odysseus smiled and said, "Leave her, my son, she will test me later on; for now she cannot see who I am because of this foul clothing that I wear."

Then he took Telemachus aside, and told him that they must prepare to fight against the men of Ithaca, who would come to avenge their friends and kindred, and meanwhile they should sing and dance in the palace to deceive the townsfolk. So Telemachus called the household together, and soon the courts rang with the sound of music and of dancing feet, and the passers-by all said, "So the queen is wedded at last. She could not wait any longer for her husband's return."

Meanwhile Odysseus had bathed and anointed himself with oil, and put on a splendid mantle. And Athena made him statelier than before, and his hair fell curling to his shoulders like clustering hyacinths. Then he came back to the hall, and sat down again opposite Penelope, and said to her, "Strange wife, the Gods have given you a harder heart than any woman alive. No other wife would sit like this, apart from her husband, when he had come home to her at last after twenty years of wandering and grief. Come, nurse, make me a bed by myself, for her heart is hard as iron."

And then Penelope spoke at last: "My lord, I am not proud or heartless, nor am I utterly bewildered. But I remember well what you were, when you set sail for Troy in your long-oared ship. Go, nurse, and bring out the good bedstead from the bridal chamber that my husband built, and spread it for him as he bids you."

This she said to try him, but he could bear it no longer, and broke out: "Wife, you cut me to the heart! How could any one move my bedstead, unless he had learnt my secret? There was a stout olive-tree growing in the inner court, with a stem like a pillar, and I built my chamber round it. I cut off the branches and smoothed the trunk and shaped it into a bed-post, and so built the bedstead

there. Does it stand there still, or has any man cut away the olive-stem, and set it up elsewhere?"

Then Penelope could doubt no longer, and her heart was melted when she saw that it was her husband indeed; and she ran to him weeping, and threw her arms round his neck and cried, "Do not be angry with me, Odysseus, that I did not know you at the first, as I know you now. It is the Gods who have kept us apart, and given us sorrow for all these years. And I have always feared that some other man might come and deceive me for his wicked gain. But now you tell me what no one else could know, except my maid and me, and I believe you, and give my heart to you." So Odysseus held in his arms the wife he loved, and wept for joy; and she clung to him, as a tired swimmer clings to the land which he has reached at last after deadly storm and wreck, and her white arms could never quite loose their hold.

And then he said, "Wife, even yet we have not reached the end of all our toils. There are still many labours left which the seer Teiresias foretold, when I went down to the House of Death. So let us now sleep together, and take our rest and joy."

And Penelope answered, "The bed is ready for you whenever you desire. But tell me what this fresh trial is, which the seer foretold, for some day I must know it, and it is better now."

So he replied, "It will give you no joy to hear it, but I will tell you all. He bade me take an oar upon my shoulder, and journey through many lands and cities, till I come to a people who have never heard of the sea, and do not know what an oar is like; and when I meet a man who asks if I have a winnowing-fan on my shoulder, there I must stop, and fix the oar in the ground, and offer sacrifice to King Poseidon. So shall I make my peace with him and with all the Gods, and I shall have rest at last, and my people shall be happy. And death will come to me at last from the sea, the gentlest death of all, when my strength is gone, at the end of a calm old age."

So they talked together, while the bower-maid and the old nurse were preparing their bed by the light of the blazing torches. And when all was ready, the bower-maid led them to their marriage-chamber, torch in hand, as she had led them twenty years before. There they lay down together, and the dancing ceased in the courts of the palace, and the whole house was still.

THE SECOND TRANSFORMATION

CHIVALRY

Legends of King Arthur

MERLIN, AND THE COMING OF ARTHUR

IT befel in the days of the noble Utherpendragon, when he was king of England, and so reigned, there was a mighty and a noble duke in Cornwall, that held long time war against him; and the duke was named the duke of Tintagil. And so by means King Uther sent for this duke, charging him to bring his wife with him, for she was called a right fair lady, and a passing wise, and Igraine was her name. So when the duke and his wife were come to the king, by the means of great lords, they were both accorded, and the king liked and loved this lady well, and made her great cheer, in his desire, out of measure. But she was a passing good woman, and would not assent to the king. And then she told the duke, her husband, and said, "I suppose that we were sent for that I should be dishonored; wherefore, husband, I counsel you that we depart from hence suddenly, that we may ride all night to our own castle." And like as she had said, so they departed, that neither the king, nor none of his council, were aware of their departing. As soon as King Uther knew of their departing so suddenly, he was wonderful wrath; then he called to him his privy council, and told them of the sudden departing of the duke and his wife. Then they advised the king to send for the duke and his wife, by a great charge: "And, if he will not," said they, "come at your commandment, then may ye do your best, for then have you a cause to make mighty war upon him." So that was done, and the messengers had their answers, and that was this, shortly, "That neither he nor his wife would not come at him." Then was the king wondrous wrath. And then the king sent him plain word again, and bade him be ready, and stuff him, and garnish him; for within threescore days he would fetch him out of the strongest castle that he had. When the duke had this warning, anon he went and furnished and garnished two strong castles of his, of

the which the one was Tintagil, and that other called Terabil. So his wife, dame Igraine, he put in the castle of Tintagil, and he put himself in the castle of Terebil, the which had many issues and posterns out. Then in all haste came Uther, with a great host, and laid siege about the castle of Terabil, and there he pitched many pavilions. And there was great war made on both parties, and much people slain; then for pure anger and for great love of fair Igraine, King Uther fell sick. Then came to King Uther Sir Ulfius, a noble knight, and asked the king "Why he was sick?" "I shall tell thee," said the king; "I am sick for anger and for love of fair Igraine, that I may not be whole." "Well, my lord," said Sir Ulfius, "I shall seek Merlin, and he shall get you remedy, that your heart shall be pleased." So Ulfius departed, and by adventure he met Merlin in a beggar's array; and there Merlin asked Ulfius whom he sought? And he said he had little ado to tell him. "Well," said Merlin, "I know whom thou seekest, for thou seekest Merlin, therefore seek no further, for I am he; and if King Uther will well reward me, and be sworn to me to fulfill my desire, the which shall be his honour and profit more than mine, I shall cause him to have all his desire." "All this will I undertake," said Ulfius, "that there shall be nothing reasonable, but thou shalt have thy desire." "Well," said Merlin, "he shall have his intent and desire; and, therefore," said Merlin, "ride on your way, for I will not be long behind."

II

Then Ulfius was glad, and rode on more than a pace till that he came unto King Utherpendragon, and told him he had met with Merlin. "Where is he?" said the king. "Sir," said Ulfius, "he will not tarry long." Therewithal Ulfius was aware where Merlin stood at the porch of the pavilion's door; and then Merlin was bound to come to the king. When King Uther saw him, he said that he was welcome. "Sir," said Merlin, "I know all your heart, every deal; so you will be sworn to me, as you be a true king anointed, to fulfil my desire, you shall have your desire." Then the king was sworn upon the four Evangelists. "Sir," said Merlin, "this is my desire: by Igraine you shall get a child, and when it is born it shall be delivered to me for to nourish, as I will have it; for it shall be your

worship, and the child's avail as much as the child is worth." "I will well," said the king, "as thou wilt have it." "Now make you ready," said Merlin, "this night shall you be with Igraine in the castle of Tintagil, and you shall be like the duke, her husband; Ulfius shall be like Sir Brastias, a knight of the duke's; and I will be like a knight, called Sir Jordains, a knight of the duke's; but beware you make not many questions with her nor with her men, but say you are weary, and so hie you to bed, and rise not on the morrow till I come to you; for the castle of Tintagil is but ten miles hence." So, as they had devised, it was done; but the duke of Tintagil espied how the king rode from the siege of Terabil; and, therefore, that night he issued out of the castle, at a postern, for to have distressed the king's host; and so through his own issue the duke himself was slain, or ever the king was at the castle of Tintagil. So after the death of the duke, King Uther came unto Igraine more than three hours after his death. And ere day, Merlin came to the king and bade him make him ready; and so he kissed the lady Igraine, and departed in all haste. But when the lady heard tell of the duke, her husband, and by all record he was dead or ever King Uther came to her, then she marvelled who that might be that came in likeness of her lord; so she mourned privily, and held her peace. Then all the barons, by one assent, prayed the king of accord between the lady Igraine and him. The king gave them leave, for fain would he have been accorded with her. So the king put all his trust in Ulfius to entreat between them; so by that entreaty, at the last, the king and she met together. "Now will we do well," said Ulfius; "our king is a lusty knight, and wifeless, and my lady Igraine is a passing fair lady; it were a great joy unto us all and it might please the king to make her his queen." Unto that they were all well agreed, and moved it to the king. And anon, like a lusty knight, he assented thereto with a good will; and so, in all haste, they were married in a morning with great mirth and joy. And King Lot, of Lothian and Orkney, then wedded Margawse, that was Gawaine's mother; and King Nentres, of the land of Garlot, wedded Elaine. All this was done at the request of King Uther. And the third sister, Morgan le Fay, was put to school, in a nunnery; and there she learned so much, that she was a great clerk of necromancy; and

after, she was wedded to King Urience, of the land of Gore, that was Sir Ewaine le Blanchemaine's father.

III

Then the queen Igraine drew daily near her time when the child Arthur should be born, and it fell, within half a year, that King Uther asked her by the faith she owed unto him, who was father of her child? Then was she sore abashed to give an answer. "Fear you not," said the king; "but tell me the truth, and I shall love you the better by that faith of my body." "Sir," said she, "I shall tell you the truth. The same night that my lord was dead, that hour of his death, there came unto my castle of Tintagil a man like my lord in speech and countenance, and two knights with him in likeness of his two knights, Brastias and Jordains; and so I received him as I ought to do my lord; and that same night, as I shall answer unto God, the child was begotten." "That is truth," said the king, "as you say, for it was I myself that came in his likeness; and, therefore, fear you not, for I am father to the child." And there he told her all the cause how it was by Merlin's counsel. Then the queen made great joy when she knew who was the father of her child. Soon came Merlin unto the king, and said, "Sir, you must provide you for the nourishing of your child." "As thou wilt," said the king, "be it." "Well," said Merlin, "I know a lord of yours, in this land, that is a passing true man, and faithful, and he shall have the nourishing of your child; his name is Sir Ector, and he is a lord of fair livelihood, in many parts of England and Wales. And this lord, Sir Ector, let him be sent for, for to come and speak with you, and desire him yourself, as he loveth you, that he will put his own child to nourishing to another woman, and that his wife nourish yours; and when the child is born, let it be delivered unto me, at yonder postern, unchristened." As Merlin had devised, so it was done. And when Sir Ector was come, he made affiance to the king for to nourish the child, like as the king desired; and there the king granted Sir Ector great rewards. Then when the queen was delivered, the king commanded two knights and two ladies to take the child, bound in rich cloth of gold, "And deliver him to what poor man you meet at the postern gate of the castle." So the child was delivered unto

Merlin, and so he bore it forth unto Sir Ector, and made a holy man to christen him, and named him Arthur; and so Sir Ector's wife nourished him with her own breasts.

Then within two years King Uther fell sick of a great malady; and in the meanwhile his enemies usurped upon him, and did a great battle upon his men, and slew many of his people. "Sir," said Merlin, "you may not lie so as you do, for you must to the field, though you ride in a horse-litter; for you shall never have the better of your enemies but if your person be there, and then shall you have the victory." So it was done as Merlin had devised, and they carried the king forth in a horse-litter, with a great host towards his enemies. And at Saint Alban's there met with the king a great host of the north; and that day Sir Ulfius and Sir Brastias did great deeds of arms, and King Uther's men overcame the northern battle, and slew much people, and put the remnant to flight; and then the king returned to London, and made great joy of his victory. And within a while after he was passing sore sick, so that three days and three nights he was speechless, wherefore all the barons made great sorrow, and asked Merlin what counsel were best? "There is none other remedy," said Merlin, "but God will have his will; but look ye that all his barons be before him tomorrow, and God and I shall make him to speak." So on the morrow all the barons, with Merlin, came before the king; then Merlin said aloud unto King Uther, "Sir, shall your son Arthur be king after your days of this realm, with all the appurtenances?" Then Utherpendragon turned him and said, in hearing of them all, "I give him God's blessing and mine, and bid him pray for my soul, and righteously and worshipfully that he claim the crown upon forfeiture of my blessing." And therewith he yielded up the ghost. And then he was interred as belonged unto a king; wherefore Igraine, the queen, made great sorrow, and all the barons. Then stood the realm in great jeopardy a long while, for every lord that was mighty of men made him strong, and many weened to have been king. Then Merlin went to the Archbishop of Canterbury, and counselled him to send for all the lords of the realm, and all the gentlemen of arms, that they should come to London before Christmas, upon pain of cursing; and for this cause, that as Jesus was born on that night, that He would of His

great mercy show some miracle as He was come to be king of all mankind, for to show some miracle who should be rightwise king of this realm. So the archbishop, by the advice of Merlin, sent for all the lords and gentlemen of arms, that they should come by Christmas Eve to London; and many of them made them clean of their lives, that their prayer might be the more acceptable to God. So in the greatest church of London (whether it were Paul's or not the French book maketh no mention) all the estatés and lords were long or it was day in the church for to pray. And when matins and the first mass was done, there was seen in the churchyard, against the high altar, a great stone, four-square, like to a marble stone, and in the midst thereof was an anvil of steel, a foot of height, and therein stuck a fair sword, naked by the point, and letters of gold were written about the sword that said thus: "Whoso pulleth out this sword of this stone and anvil is rightwise king born of England." Then the people marvelled and told it to the archbishop. "I command you," said the archbishop, "that you keep you within your church; and pray unto God still that no man touch the sword till the high mass be all done." So when all the masses were done, all the estates went for to behold the stone and the sword, and when they saw the scripture, some assayed, such as would have been king; but none might stir the sword, nor move it. "He is not yet here," said the archbishop, "that shall achieve the sword, but doubt not God will make him to be known. But this is my counsel," said the archbishop, "that we let purvey ten knights, men of good fame, and they to keep this sword." And so it was ordained, and then there was made a cry, that every man should assay that would for to win the sword. And, upon New Year's Day, the barons let make a joust and tournament, that all knights that would joust and tourney there might play; and all this was ordained for to keep the lords together, and the commons, for the archbishop trusted that God would make him known that should win the sword. So, upon New Year's Day, when the service was done, the barons rode to the field, some to joust, and some to tourney. And so it happened that Sir Ector, that had great livelihood about London, rode to the jousts, and with him rode Sir Kaye, his son, and young Arthur, that was his nourished

brother; and Sir Kaye was made knight at Allhallowmas afore. So as they rode towards the jousts, Sir Kaye had lost his sword, for he had left it at his father's lodging; and so he prayed young Arthur to ride for his sword. "I will with a good will," said Arthur, and rode fast after the sword; and when he came home, the lady and all were gone out to see the jousting. Then was Arthur wrath, and said to himself, "I will ride to the churchyard and take the sword with me that sticketh in the stone, for my brother, Sir Kaye, shall not be without a sword this day." And so, when he came to the churchyard, Arthur alighted, and tied his horse to the stile, and so went to the tent, and found no knights there, for they were all at the jousting; and so he handled the sword by the handles, and lightly and fiercely he pulled it out of the stone, and took his horse, and rode his way till he came to his brother, Sir Kaye, and delivered him the sword. And, as soon as Sir Kaye saw the sword, he wist well that it was the sword of the stone; and so he rode to his father, Sir Ector, and said, "Sir, lo! here is the sword of the stone; wherefore I must be king of this land." When Sir Ector beheld the sword, he returned again, and came to the church, and there they alighted all three, and went into the church; and anon he made Sir Kaye to swear upon a book how he came to that sword. "Sir," said Sir Kaye, "by my brother, Arthur, for he brought it to me." "How gat you this sword?" said Sir Ector to Arthur. "Sir, I will tell you; when I came home for my brother's sword I found nobody at home for to deliver me his sword; and so I thought my brother, Sir Kaye, should not be swordless, and so I came thither eagerly, and pulled it out of the stone without any pain." "Found ye any knights about this sword?" said Sir Ector. "Nay," said Arthur. "Now," said Sir Ector to Arthur, "I understand that you must be king of this land." "Wherefore I?" said Arthur, "and for what cause?" "Sir," said Sir Ector, "for God will have it so; for there should never no man have drawn out this sword, but he that shall be rightwise king of this land. Now, let me see whether ye can put the sword there as it was, and pull it out again." "That is no mastery," said Arthur; and so he put it in the stone. Therewith Sir Ector assayed to pull out the sword, and failed.

IV

"Now assay you," said Sir Ector to Sir Kaye. And anon he pulled at the sword with all his might, but it would not be. "Now shall ye assay," said Sir Ector to Arthur. "With a good will," said Arthur, and pulled it out easily. And therewithal Sir Ector kneeled down to the earth, and Sir Kaye also. "Alas!" said Arthur, "mine own dear father, and my brother, why kneel you to me?" "Nay, nay, my lord Arthur, it is not so. I was never your father, nor of your blood, but I wot well that you are of an higher blood than I weened you were?" And then Sir Ector told him all how he was betaken him to nourish, and by whose commandment, and by Merlin's deliverance. Then Arthur made great moan when he understood that Sir Ector was not his father. "Sir," said Sir Ector unto Arthur, "will you be my good and gracious lord when you are king?" "Else were I to blame," said Arthur, "for you are the man in the world that I am most beholden unto, and my good lady and mother, your wife, that, as well as her own, hath fostered and kept me; and, if ever it be God's will that I be king, as you say, ye shall desire of me what I may do, and I shall not fail you; God forbid I should fail you." "Sir," said Sir Ector, "I will ask no more of you but that you will make my son, your fostered brother, Sir Kaye, seneschal of all your lands." "That shall be done, sir," said Arthur, "and more by the faith of my body, and that never man shall have that office but he while that he and I live." Therewithal they went unto the archbishop, and told him how the sword was achieved, and by whom. And, upon the twelfth day, all the barons came thither for to assay to take the sword who that would assay. But there before them all there might none take it out but only Arthur, wherefore there were many great lords wrath, and said, "It was great shame unto them all and the realm, to be governed with a boy of no high blood born." And so they fell out at that time, that it was put off till Candlemas, and then all the barons should meet there again. But always the ten knights were ordained for to watch the sword both day and night; and so they set a pavilion over the stone and the sword, and five always watched. And at Candlemas many more great lords came thither for to have won the sword, but none of them might prevail; and right as Arthur did at

Christmas he did at Candlemas, and pulled out the sword easily, whereof the barons were sore aggrieved, and put it in delay till the high feast of Easter; and, as Arthur sped before, so did he at Easter; and yet there were some of the great lords had indignation that Arthur should be their king, and put it off in delay till the feast of Pentecost. Then the Archbishop of Canterbury, by Merlin's providence, let purvey of the best knights that might be gotten, and such knights as King Utherpendragon loved best, and most trusted in his days; and such knights were put about Arthur, as Sir Boudwine, of Britain; Sir Kaye, Sir Ulfius, and Sir Brastias; all these, with many others, were always about Arthur, day and night, till the feast of Pentecost.

V

And, at the feast of Pentecost, all manner of men assayed for to pull at the sword that would assay; and none might prevail but Arthur, and he pulled it out before all the lords and commons that were there; wherefore all the commons cried at once, "We will have Arthur unto our king, we will put him no more in delay, for we all see that it is God's will that he shall be our king, and who that holdeth against it we will slay him;" and therewithal they all kneeled down all at once, and cried Arthur mercy because they had delayed him so long. And Arthur forgave it them, and took the sword between both his hands, and offered it up to the altar, where the archbishop was, and was made knight of the best man that was there. And so anon was the coronation made, and there was he sworn to the lords and commons for to be a true king, to stand with true justice from thenceforth all the days of his life; and then he made all the lords that held off the crown, to come in and do him service as they ought to do. And many complaints were made unto King Arthur, of great wrongs that were done since the death of King Utherpendragon, of many lands that were bereaved of lords, knights, ladies, and gentlemen; wherefore King Arthur made the lands for to be rendered again unto them that owned them. When this was done, that the king had established all the countries about London, then he did make Sir Kaye seneschal of England, and Sir Boudwine, of Britain, was made constable, and Sir Ulfius was made chamberlain, and Sir Brastias was made warden, for to wait upon the north from

Trent forward; for it was that time, for the most part, enemy unto the king. But within few years after, King Arthur won all the north, Scotland, and all that were under their obeisance; also a part of Wales held against King Arthur, but he overcame them all, as he did the remnant, and all through the noble prowess of himself and his knights of the Round Table.

VI

Then King Arthur removed into Wales, and let cry a great feast, that it should be holden at Pentecost, after the coronation of him at the city of Carlion. Unto this feast came King Lot, of Lothian and of Orkney, with five hundred knights with him. Also there came unto this feast King Urience, of Gore, which brought with him four hundred knights. Also to this feast there came King Nentres, of Garlothe, and with him seven hundred knights. Also there came unto this feast the king of Scotland, with six hundred knights with him, and he was but a young man. And there came unto this feast a king, that was called the king with the five hundred knights, but he and his men were passing well beseen at all points. Also there came the King of Carados with five hundred knights. Then was King Arthur glad of their coming, for he weened that all the kings and knights had come for great love, and for to have done him worship at his feast; wherefore the king made great joy, and sent unto the kings and knights great presents. But the kings would not receive, but rebuked the messengers shamefully, and said they had no joy to receive gifts of a beardless boy that was come of low blood; and sent him word that they would have none of his gifts, and that they were come to give him gifts with hard swords between the neck and shoulders, and therefore they came thither; so they told the messengers plainly, for it was great shame to all them to see such a boy to have the rule of so noble a realm as this land was. With this answer the messengers departed, and told this answer unto King Arthur; and for this cause, by the advice of his barons, he took him to a strong tower, with five hundred good men of arms with him; and all the kings aforesaid in a manner laid siege afore him, but King Arthur was well victualled. And within fifteen days after Merlin came among them into the city of Carlion; then all the kings were

passing glad of Merlin's coming, and asked him, "For what cause is that beardless boy, Arthur, made your king?" "Sirs," said Merlin, "I shall tell you the cause; for he is King Utherpendragon's son." "Then he is a bastard," said they all. "Nay," said Merlin. "After the death of the duke, was Arthur begot, and thirteen days after King Utherpendragon wedded fair Igraine; and therefore I prove him he is no bastard, and whosoever sayeth nay, he shall be king, and overcome all his enemies; and or that he die he shall be king of England, and he shall have under his obeisance, Wales, Ireland, and Scotland, and many more realms than I will now rehearse." Some of the kings had marvel at Merlin's words, and deemed well that it should be as he said; and some of them laughed him to scorn, as King Lot and more other called him a witch. But then were they accorded with Merlin, that King Arthur should come out and speak with the kings, and for to come safe and go safe, such assurance was made or Merlin went. So Merlin went unto King Arthur, and told him how he had done, and bade him that he should not fear; but come out boldly and speak with them, and spare them not, but answer them as their king and chieftain; for you shall overcome them all, whether they will or will not.

VII

Then King Arthur came out of his tower, and had underneath his gown a jessernaut of double mail, which was good and sure; and there went with him the Archbishop of Canterbury, and Sir Boudwine, of Britain, and Sir Kaye, the seneschal, and Sir Brastias; these were the men of most worship that were with him; and when they were met together, there was but little meekness, for there was stout and hard words on both sides. But always King Arthur answered them and said, "That he would make them to bow, and he lived;" wherefore they departed with wrath, and King Arthur bade keep them well, and they bid the king keep him well. So the king returned to the tower again, and armed him and all his knights. "What will ye do?" said Merlin to the kings; "ye are better to stint, for here ye shall not prevail, though ye were ten times so many." "Be we well advised to be afraid of a dream-reader?" said King Lot. With that Merlin vanished away, and came to King Arthur, and bade him set on them fiercely; and in the meanwhile there were three

hundred good men of the best that were with the kings, that went straight to King Arthur, and that comforted him greatly. "Sir," said Merlin to King Arthur, "fight not with the sword that you had by miracle, till you see that you go to the worst, then draw it out and do your best." So forthwithal King Arthur set upon them in their lodging, and Sir Boudwine, Sir Kaye, and Sir Brastias slew on the right hand and on the left, that it was marvel, and always King Arthur on horseback laid on with a sword, and did marvellous deeds of arms, that many of the kings had great joy of his deeds and hardiness. Then King Lot brake out on the backside, and the king with the hundred knights, and King Carados, and set on King Arthur fiercely behind him. With that King Arthur turned with his knights, and smote behind and before, and King Arthur was in the foremost press, till his horse was slain under him. And therewith King Lot smote down King Arthur; and with that his four knights received him, and set him on horseback. Then he drew his sword Excalibur; but it was so bright in his enemy's eyes that it gave light like thirty torches, and therewith he put them back, and slew much people. And then all the commons of Carlion arose with clubs and staves, and slew many knights; but all the knights held them together with the knights that were left alive, and fled and departed. And Merlin came to King Arthur, and counselled him to follow them no farther.

VIII

So, after the feast and tourney, King Arthur drew him to London, and by the counsel of Merlin the king did call his barons to counsel; for Merlin had told the king that the six knights that made war upon him would in all haste be avenged on him and on his lands. Wherefore the king asked counsel of them all; they could no counsel give, but said, "They were big enough." "Ye say well," said King Arthur, "and I thank you for your good courage; but will ye all that love me speak with Merlin? ye know well that he hath done much for me, and he knoweth many things; and when he is afore you, I would that ye prayed him heartily of his best advice." And all the barons said, "They would pray him and desire him." So Merlin was sent for, and was fair desired of all the barons to give them the best counsel. "I shall tell you, sires," said Merlin; "I warn

you all, that your enemies are passing strong for you, and they are good men of arms as any that now live; and by this time they have gotten four kings more, and a mighty duke also; and but if our king had more chivalry with him than he may make himself within the bonds of his own realm, and he fight with them in battle, he shall be overcome and slain." "What were the best to do in this case?" said all the barons. "I shall tell you," said Merlin; "mine advice: there are two brethren beyond the sea, and they be kings both, and marvellous good men of their hands; the one hight (called) King Ban of Benwicke, and that other hight King Bors of Gaul, that is France; and on these two kings warreth a mighty man of men, King Claudas, and striveth with them for a castle; but this Claudas is so mighty of goods, whereof he getteth good knights, that he putteth these two kings for the most part to the worst; wherefore this is my counsel, that our king send unto the two kings, Ban and Bors, by two trusty knights with letters well devised, that if they will come and see King Arthur and his court, and so help him in his wars, that he will be sworn to them to help them in their wars against King Claudas. Now, what say ye unto this counsel?" said Merlin. "This is well counselled," said the king and all the barons. Right so in all the haste were ordained to get two knights upon the message unto the two kings. So were there made letters in most pleasant wise, according unto King Arthur's desire. Ulfius and Brastias were made the messengers, and so rode forth well horsed and well armed, as the guise was that time, and so passed to sea, and rode towards the city of Benwicke, and there besides were eight knights that espied them; and at the straight passage they met with Sir Ulfius and Sir Bastias, and would have taken them prisoners. So they prayed them that they might pass, for they were messengers unto the kings Ban and Bors, sent from King Arthur. "Therefore," said the eight knights, "ye shall die, or be our prisoners, for we be knights of King Claudas." And therewith two of them dressed their spears, and Ulfius and Brastias dressed their spears, and ran together with great strength, and Claudas' knights brake their spears, and the other two held and bore the two knights out of their saddles unto the earth, and so left them lying, and rode their way; and the other six knights rode afore to

a passage to meet with them again, and so Ulfius and Brastias smote other two down, and so passed on their way. And at the third passage they smote down other two; and at the fourth passage there met with two for two, and both were laid to the earth. So there was none of the eight knights but that he was so hurt or else bruised; and when they came to Benwicke, it fortuned there were both the kings, Ban and Bors. When it was told the kings that there were come messengers, there were sent to them two knights of worship, the one high Lionses, lord of the country of Payarne, and Sir Phariance, a worshipful knight. Anon they asked from whence they came, and they said, "From King Arthur of England"; they then took them in their arms, and made great joy each of other. But anon, as the two kings wist that they were messengers of King Arthur's no tarrying was made; but forthwith they spake with the knights, and welcomed them in the faithfullest wise, and said, "They were most welcome unto them before all the kings living"; and therewith they kissed the letters, and delivered them straight. And when the kings Ban and Bors understood the letters, then were they better welcome than before; and after the haste of the letter they gave them this answer, "That they would fulfill the desire of King Arthur's writing." And Ulfius and Brastias tarried there as long as they would, and had as good cheer as might be made them in those marches. Then Ulfius and Brastias told the kings of the adventure of their passage of the eight knights. "Ha! ha!" said the kings Ban and Bors, "they were our good friends; I would I had wist of them, they should not have escaped so." So Ulfius and Brastias had good cheer and great gifts, as much as they might bear away, and had their answer by mouth and by writing, "That those two kings would come to King Arthur in all the haste that they might." So the two knights rode on afore, and passed the sea, and came to their lord, and told him how they had sped, whereof King Arthur was passing glad. "At what time suppose ye the two kings will be here?" "Sir," said they, "afore Allhallowmas." Then the king let purvey for a great feast, and let cry a great joust. And by Allhallowmas the two kings were coming over the sea, with three hundred knights well arrayed, both for the peace and for the war. And King Arthur met with them ten miles out of London, and there was great joy as could be thought

of made; and on Allhallowmas, at the great feast sate in the hall the three kings, and Sir Kaye, the seneschal, served in the hall, and Sir Lucas, the butler, that was duke Corneus' son, and Sir Griflet, that was the son of Cardol: these three knights had the rule of all the service that served the kings. And anon as they had washed and were risen, all knights that would joust made them ready. By when they were ready on horseback there were seven hundred knights; and kings Arthur, Ban, and Bors, with the Archbishop of Canterbury, and Sir Ector, Kaye's father, they were in a place covered with cloth of gold like a hall, with ladies and gentlewomen, for to behold who did best, and thereon to give judgment.

IX

King Arthur and the two knights let dispart the seven hundred knights in two parties; and there were three hundred knights of the realm of Benwicke, and they of Gaul turned on the other side. Then they dressed their shields, and many good knights couched their spears. So Sir Griflet was the first that met with a knight, that was called Ladinas, and they met so eagerly that all men had wonder; and they fought so that their shields fell to pieces, and horse and men fell to the earth; and both the English knight and the French knight lay so long, that all men weened that they had been dead. And when Lucas, the butler, saw Griflet lay so, he quickly horsed him again, and they two did marvellous deeds of arms with many batchelors; and also Sir Kaye came out of an ambushment with five good knights with him, and they smote other five down, horse and man. But Sir Kaye did that day marvellous deeds of arms, that there was none that did so well as he on that day. Then there came in, fiercely, Sir Ladinas and Sir Grastian, two knights of France, and did passing well, that all men praised them. Then came there Sir Placidas, a good knight, and met with Sir Kaye, and smote him down, horse and man; wherefore Sir Griflet was wrath, and met with Sir Placidas so hard, that horse and man fell to the earth. But when the five knights wist that Sir Kaye had a fall, they were wondrous wrath, and there with each of them five bear down a knight. When King Arthur and the two kings saw them begin to wax wrath on both parts, they leaped on small hackneys, and let cry that all

men should depart unto their lodging; and so they went home and unarmed them, and so to evensong and supper. And after the three kings went into a garden, and gave the prize unto Sir Kaye and to Sir Lucas, the butler, and to Sir Griflet; and then they went to counsel, and with them Gwenbaus, brother unto Sir Ban and Sir Bors, a wise clerk, and thither went Ulfius and Brastias, and Merlin; and, after they had been in counsel, they went to bed. And on the morrow they heard mass, and after went to dinner, and so their counsel, and made many arguments what were best to do. At the last they were concluded that Merlin should go with a token of King Ban, and that was a ring, unto his men and King Bors; and Gracian and Placidas should go again and keep their castles and their countries, as King Ban, of Benwicke, and King Bors, of Gaul, had ordained them, and so passed the sea and came to Benwicke. And when the people saw King Ban's ring, and Gracian and Placidas, they were glad, and asked how the king fared, and made great joy of their welfare and accordance; and, according unto their sovereign lord's desire, the men of war made them ready in all haste possible, so that they had fifteen thousand on horseback and on foot, and they had great plenty of victuals with them, by Merlin's provision. But Gracian and Placidas were left to furnish and garnish the castles, for dread of King Claudas. Right so Merlin passed the sea, well victualled, both by water and by land; and, when he came to the sea, he sent home the footmen again, and took no more with him but ten thousand men on horseback, the most part men of arms, and so shipped and passed the sea into England, and landed at Dover; and through the wit of Merlin he led the host northward, the priviest way that could be thought, unto the forest of Bedegraine, and there in a valley he lodged them secretly. Then rode Merlin unto King Arthur and the two kings, and told them how he had sped; whereof they had great marvel, that man on earth might speed so soon, and go and come. So Merlin told them that ten thousand were in the forest of Bedegraine, well armed at all points. Then was there no more to say, but to horseback went all the host, as King Arthur had afore purveyed. So, with twenty thousand, he passed by night and day, but there was made such an ordinance afore by Merlin, that there should no man of war ride nor go in no country, on this side Trent water, but

if he had a token from King Arthur; where the king's enemies durst not ride, as they did before, to espy.

X

Then King Arthur, and King Ban, and King Bors departed with their fellowship, about twenty thousand, and came, within six days, into the country of Cameliard, and there rescued King Leodegraunce, and slew there much people of King Rience, unto the number of ten thousand men, and put him to flight. And then had these three kings great cheer of King Leodegraunce, and thanked them of their great goodness that they would revenge him of his enemies. And there had King Arthur the first sight of Guenever, daughter unto King Leodegraunce, and ever after he loved her; and afterward they were wedded, as it shall be showed hereafter. So bravely to make an end, these two kings took their leave to go into their own country; for King Claudas did great destruction on both their lands. "Then," said King Arthur, "I will go with you." "Nay," said the two kings, "ye shall not at this time, for ye have yet much to do in these lands, therefore we will depart; and with the great goods that we have gotten in these lands, by your gifts, we shall wage many good knights, and withstand the malice of King Claudas; for by the grace of God, if we have need, we will send to you for succor. And if ye have need, send for us, and we will not tarry, by the faith of our bodies." "It shall not need," said Merlin, "that these two kings come again in the way of war; but I know well that the noble King Arthur may not be long from you; for ere twelve months be passed, ye shall have great need of him, and then he shall revenge you on your enemies, as ye have revenged him on his; for these eleven kings shall die all in one day, by the great might and prowess of arms of two valiant knights, as it shall be showed hereafter, their names Ben Balin le Savage, and Balan, his brother, which be marvellous good knights as any be now living."

Now turn we unto the eleven kings which returned to the city, that hight Sorhaute, which city was within King Urience's land, and there they refreshed them as well as they might, and made leeches to search their wounds, and sorrowed greatly for the death of their people. With that there came a messenger, and told them, "that there

was coming into their lands people that were lawless, as well as Saracens, forty thousand, and have burnt and slain all the people that they may come by, without mercy, and have laid siege unto the castle of Vandesborough." "Alas!" said the eleven kings, "here is sorrow upon sorrow; and if we had not warred against King Arthur, as we have done, he would soon revenge us; and as for King Leodegraunce, he loveth King Arthur better than us; and as for King Rience, he has enough to do with King Leodegraunce, for he hath laid siege unto him." So they consented to keep all the marshes of Cornwall, of Wales, and of the north. So first they put King Idres in the city of Nauntes, in Britain, with four thousand men of arms, for to watch both the water and the land; also they put in the city of Windesan King Nentres of Garlot, with four thousand knights for to watch both the water and the land.

Also they had, of other men of war, more than eight thousand for to fortify all the fortresses in the marshes of Cornwall; also they put more knights in all the marshes of Wales, and of Scotland, with many good men of arms. And so they kept them together for the space of three years, and ever allied them with mighty kings, dukes, lords, and gentlemen; and to them fell King Rience of North Wales, which was a mighty man of men; and also Nero, that was a mighty man of good men also. And all this while they furnished and garnished them of good men of arms, and victuals, and all manner of ordinance that belongeth to war for to avenge them of the battle of Bedegraine, as it is rehearsed in the book of adventure following.

XI

Then after that King Ban and King Bors were departed, King Arthur rode unto Carlion, and thither came to him Lot's wife, of Orkney, in manner of a messenger; but she was sent thither to espy the court of King Arthur, and she came richly beseen with her four sons, Gawaine, Gaheris, Agravaine, and Gareth, with many other knights and ladies; and she was a passing fair lady, wherefore the king cast great love unto her, and in this wise was Mordred begotten. And she was his sister, on the mother's side, Igraine. So there she rested her month, and, at the last, she departed. Then, on a time, the king dreamed a marvellous dream, whereof he was right sore afraid; but all

this time King Arthur knew not that King Lot's wife was his sister. This was King Arthur's dream. Him thought that there was come into this land many griffins and serpents, and him thought that they burnt and slew all the people in the land, and then him thought that he fought with them, and that they did him passing great damage, and wounded him full sore; but, at the last, he slew them all. When the king awoke he was passing heavy, and right pensive of his dream; and so, for to put away all these thoughts, he made him ready, with many knights, to ride on hunting. As soon as he was in the forest, the king saw a great hart afore him. "This hart will I chase," said King Arthur. And so he spurred his horse, and rode long after; and so, by fine force, oft he was like to have smitten the hart; whereas the king had chased the hart so long, that his horse had lost his breath, and fell down dead. Then a yeoman set the king another horse; the king saw the hart in ambush, and his horse dead, he sat him down by the fountain, and there he fell in great thoughts. And as he sat there alone, him thought he heard a noise of hounds to the number of thirty; and with that the king saw coming toward him the strangest beast that ever he saw or heard tell of. So the beast went to the fountain, and drank, and the noise was in the beast's belly, like unto the questing of thirty couple of hounds; but all the while that the beast drank there was no noise in the beast's belly. And therewith the beast departed, with a great noise, whereof the king had great marvel; and so he was in great thought, and therewith he fell on sleep. Right so there came a knight on foot to King Arthur, and said, "Knight, full of thought, and sleepy, tell me if thou sawest a strange beast pass this way?" "Such a one saw I," said King Arthur unto the knight, "that is past two miles. What would you with that beast?" said King Arthur. "Sir, I have followed that beast a long time, and have killed my horse, so would God I had another to follow my quest." Right so came one with the king's horse; and when the knight saw the horse, he prayed the king to give him that horse; for I have followed the quest these twelve months, and either I shall achieve him, or bleed of the best blood of my body. King Pellinore that time followed the questing beast, and after his death Sir Palomides followed it.

XII

"Sir Knight," said King Arthur, "leave that quest and suffer me to have it, and I will follow it another twelve months." "Ah! fool," said the knight to King Arthur, "thy desire is vain; for it shall never be achieved but by me, or by my next kin." Therewith he started to the king's horse, and mounted into the saddle, and said, "Gramercy, this horse is mine." "Well," said King Arthur, "thou mayest take my horse by force; but, and I might prove thee whether thou wert better on horseback or I, I would be content." "Well," said the knight, "seek me here when thou wilt, and here nigh this well thou shalt find me." And so passed forth on his way. Then sat King Arthur in a great study, and bade his men fetch his horse as fast as ever they might. Right so came Merlin, like a child of fourteen years of age, and saluted the king, and asked him "Why he was so pensive and heavy?" "I may well be pensive and heavy," said the king, "for here even now I have seen the most marvellous sight that ever I saw." "That know I well," said Merlin, "as well as thyself, and of all thy thoughts; but thou art but a fool to take thought, for it will not amend thee; also I know what thou art, and also who was thy father, and also on whom thou wert begotten; King Utherpendragon was thy father, and begat thee on Igraine." "That is false," said King Arthur, "How shouldst thou know it? for thou art not so old of years for to know my father." "Yes," said Merlin, "I know it better than you, or any man living." "I will not believe thee," said King Arthur, and was wrath with the child. So Merlin departed, and came again in the likeness of an old man of fourscore years of age, whereof the king was glad, for he seemed to be a right wise man. "Then," said the old man, "why are you so sad?" "I may well be heavy," said King Arthur, "for divers things; also here was a child, and told me many things that me seemeth he should not know; for he was not of age for to know my father." "Yes," said the old man, "the child told you the truth, and more would he have told you, and you would have suffered him; but you have done a thing late wherefore God is displeased with you; for you have gotten a child by your sister, that shall destroy you and all the knights of your realm." "What are you," said King Arthur, "that tell me these

tidings?" "I am Merlin, and I was he in the child's likeness." "Ah!" said King Arthur, "ye are a marvellous man; but I marvel much at thy words, that I must die in battle." "Marvel not," said Merlin, "for it is God's will that your body be punished for your foul deeds; but I may well be sorry," said Merlin, "for I shall die a shameful death and be put into the earth all quick; and ye shall die a worshipful death." As they thus talked came one with the king's horses; and so the king mounted on his horse, and Merlin on another, and so rode to Carlion. And anon the king asked Ector and Ulfius how he was begotten? and they told him that Utherpendragon was his father, and Queen Igraine his mother. Then King Arthur said unto Merlin, "I will that my mother be sent for, that I may speak with her; and if she say so herself, then will I believe it." In all haste the queen was sent for; and she came anon, and brought with her Morgan le Fay, her daughter, that was as fair a lady as any might be; and the king welcomed Igraine in the best manner.

XIII

Right so came Ulfius, and said openly, that the king and all that were there might hear, "Ye are the falsest lady of the world, and most traitress unto the king's person." "Beware, Ulfius," said King Arthur, "what thou sayest; for thou speakest a great word." "I am well aware," said Sir Ulfius, "what I speak; and here is my glove for to prove it upon any man that saith the contrary, that this Queen Igraine is the cause of all your damage, and of your great war that ye have had; for, and she would have uttered in the life of King Utherpendragon of the birth of you, and how you were begotten, we should never have had half the mortal wars which ye have had. For the most part of your great lords, barons, and gentlemen of your realm knew never whose son ye were, nor of whom you were begotten; and she that bare you of her body should have made it known openly, in excusing of her worship and yours, and in likewise to all the realm. Wherefore, I prove her false to God and you, and to all your realm; and who will say the contrary, I will prove it upon his body." Then spake Igraine, and said, "I am a woman, and may not fight; but rather than I should be dishonoured, there would some good man take my quarrel. More," she said, "Merlin

knoweth well, and you, Sir Ulfius, how King Uther came to me, in the castle of Tintagil, in the likeness of my lord that was dead three hours before, and thereby was the child Arthur begotten. And, after the thirteenth day, King Uther wedded me, and, by his commandment, when the child was born, it was delivered to Merlin, and nourished by him; and so I saw the child never after, nor wot not what is his name; for I never knew him yet." And then Sir Ulfius said unto the queen, "Merlin is more to blame than ye." "I wot well," said the queen, "that I bare a child by my lord, King Uther, but I wot not where he is become." Then Merlin took the king by the hand, saying, "This is your mother." And therewith Sir Ector bear witness how he nourished him by King Uther's commandment. And therewith King Arthur took his mother, Queen Igraine, in both his arms, and kissed her, and either wept upon other. And then the king let make a feast, which lasted eight days. Then on a day there came into the court a squire on horseback, leading a knight before him, wounded to the death, and told him, "There is a knight in the forest that hath reared up a pavilion by the well side, and hath slain my master, a good knight, and his name was Miles; wherefore I beseech you, that my master may be buried, and that some good knight may revenge my master's death." Then was in the court great noise of the knight's death, and every man said his advice. Then came Griflet, that was but a squire, and he was but young, of the age of King Arthur; so he besought the king, for all the service he had done, to give him the order of knighthood.

XIV

"Thou art full young and tender of age," said King Arthur, "for to take so high an order upon thee." "Sir," said Griflet, "I beseech you make me a knight." "Sir," said Merlin, "it were pity to lose Griflet, for he will be a passing good man when he cometh to age, abiding with you the term of his life; and if he adventure his body with yonder knight at the fountain, he shall be in great peril, if ever he come again, for he is one of the best knights of the world, and the strongest man of arms." "Well," said King Arthur. So at the desire of Griflet, the king made him knight.

"Now," said King Arthur to Griflet, "since that I have made thee

knight, thou must grant me a gift." "What ye will, my lord," said Sir Griflet. "Thou shalt promise me, by the faith of thy body, that when thou hast jousted with the knight at the fountain, whether it fall that ye be on foot or on horseback, that in the same manner ye shall come again unto me without any question, or making any more debate." "I will promise you," said Griflet, "as ye desire." Then Sir Griflet took his horse in great haste, and dressed his shield, and took a great spear in his hand; and so he rode a great gallop till he came to the fountain, and there he saw a rich pavilion, and thereby, under a cloth, stood a fair horse, well saddled and bridled; and, on a tree, a shield of divers colours, and a great spear. Then Sir Griflet smote upon the shield with the end of his spear, that the shield fell down to the ground. With that came the knight out of the pavilion and said, "Fair knight, why smote ye down my shield?" "For I will joust with you," said Sir Griflet. "It were better ye did not," said the knight, "for ye are but young, and late made knight, and your might is nothing to mine." "As for that," said Sir Griflet, "I will joust with you." "That is me loth," said the knight, "but sith I must needs, I will dress me thereto; but of whence be ye?" said the knight. "Sir, I am of King Arthur's court." So they ran together, that Sir Griflet's spear all shivered, and therewithal he smote Sir Griflet through the shield and the left side, and brake his spear, that the truncheon stuck in his body, that the horse and knight fell down.

XV

When the knight saw him lay so on the ground, he alighted, and was passing heavy, for he weened he had slain him; and then he unlaced his helm and gave him wind; and so, with the truncheon, he set him upon his horse, and betook him to God, and said, he had a mighty heart, and if he might live, he would prove a passing good knight. And so Sir Griflet rode to the court, whereas a great moan was made for him; but through good leeches he was healed, and his life saved. Right so came in the court twelve knights, and were aged men, and they came from the Emperor of Rome, and asked of King Arthur truage for his realm, or else the emperor would destroy him and his land. "Well," said King Arthur, "ye are messengers, therefore may ye say what ye will, or else ye would die therefore; but this is mine

answer: I owe the emperor no truage, nor none will I send him; but upon a fair field I shall give him my truage, that shall be with a sharp spear, or else with a sharp sword, and that shall be within these few days, by my father's soul." And therewith the messengers departed passingly wrath, and King Arthur was as wrath as they, for in an evil time came they then, for the king was passing wrath for the hurt of Sir Griflet. And by and by he commanded a privy man of his chamber, that, or it be day, his best horse and armour, with all that belonged to his person, that it be without the city or tomorrow day. Right so on the morning, afore day, he met with his man and his horse, and so mounted up and dressed his shield, and took his spear, and bid his chamberlain tarry there till he came again. And so King Arthur rode but a soft pace till it was day, and then was he aware of three churls which chased Merlin, and would have slain him. Then King Arthur rode unto them a good pace, and cried to them, "Flee, churls!" Then were they afraid when they saw a knight, and fled away. "O, Merlin!" said King Arthur, "here hadst thou been slain for all thy craft had I not been." "Nay," said Merlin, "not so, for I could save myself if I would, and thou are more near thy death than I am, for thou goest toward thy death, and God be not thy friend." So as they went thus talking, they came to the fountain, and the rich pavilion by it. Then King Arthur was aware where a knight sat, all armed, in a chair. "Sir knight," said King Arthur, "for what cause abideth thou here,—that there may no knight ride this way but if he do joust with thee? I rede thee leave that custom," said King Arthur. "This custom," said the knight, "have I used, and will use, maugre who saith nay; and who is grieved with my custom let him amend it that will." "I will amend it," said King Arthur. "And I shall defend it," said the knight. Anon he took his horse, and dressed his shield, and took his spear; and they met so hard, either on other's shield, that they all toshivered their spears. Therewith King Arthur drew his sword. "Nay, not so," said the knight; "it is fairer that we twain run more together with sharp spears." "I will well," said King Arthur, "and I had any more spears." "I have spears enough," said the knight. So there came a squire and brought two good spears, and King Arthur took one, and he another; so they spurred their horses, and

came together with all their might, that either break their spears in their hands. Then King Arthur set hand to his sword. "Nay," said the knight, "ye shall do better, ye are a passing good jouster as ever I met withal; for the love of the high order of knighthood let us joust it once again." "I assent me," said King Arthur. Anon there were brought two good spears, and each got a spear, and therewith they ran together, that King Arthur's spear all to-shivered. But the knight hit him so hard in the midst of the shield, that horse and man fell to the earth, wherewith King Arthur was sore angered, and drew out his sword, and said, "I will assay thee, sir knight, on foot, for I have lost the honour on horseback." "I will be on horseback," said the knight. Then was King Arthur wrath, and dressed his shield toward him with his sword drawn. When the knight saw that, he alighted for him. He thought it was no worship to have a knight at such a vantage, he to be on horseback, and that other on foot, and so alighted and dressed him to King Arthur, and there began a strong battle, with many great strokes, and so hewed with their swords, that the cantels flew in the fields, and much blood they bled both, so that all the place where they fought was all bloody, and thus they fought long, and rested them; and then they went to battle again, and so hurtled together like two wild boars, that either of them fell to the earth. So at the last they smote together, that both their swords met even together. But the sword of the knight smote King Arthur's sword in two pieces, wherefore he was heavy. Then said the knight to the king, "Thou art in my power, whether me list to save thee or slay thee, and but thou yield thee as overcome and recreant, thou shalt die." "As for death," said King Arthur, "welcome be it when it cometh, but as to yield me to thee as recreant, I had rather die than to be so shamed." And therewithal the king leapt unto the knight and took him by the middle, and threw him down, and raised off his helm. When the knight felt that, he was a dread, for he was a passing big man of might; and anon he brought King Arthur under him and raised off his helm, and would have smitten off his head.

XVI

Therewithal came Merlin and said, "Knight, hold thy hand, for and thou slay that knight thou puttest this realm in the greatest

damage that ever realm was in, for this knight is a man of more worship than thou wottest of." "Why, who is he?" said the knight. "It is King Arthur." Then would he have slain him for dread of his wrath, and heaved up his sword, and therewith Merlin cast an enchantment on the knight, that he fell to the earth in a great sleep. Then Merlin took up King Arthur, and rode forth with him upon the knight's horse. "Alas!" said King Arthur, "what hast thou done, Merlin? Hast thou slain this good knight by thy crafts? There lived not so worshipful a knight as he was. I had rather than the loss of my land a year that he were alive." "Care ye not," said Merlin, "for he is wholer than ye, for he is but asleep, and will awake within three hours. I told you," said Merlin, "what a knight he was; here had ye been slain had I not been. Also, there liveth not a better knight than he is one, and he shall do you hereafter right good service, and his name is Pellinore; and he shall have two sons that shall be passing good men, and, save one, they shall have no fellow of prowess and of good living; the one shall be named Percivale of Wales, and the other Lamoracke of Wales; and they shall tell you the name of your own begotten son that shall be the destruction of all this realm." Right so the king and he departed, and went unto a hermitage, whereas was a good man and a great leech. So the hermit searched all his wounds and gave good salves; and the king was there three days, and then were his wounds well amended that he might ride and go. And so Merlin and he departed, and as they rode King Arthur said, "I have no sword." "No matter," said Merlin, "hereby is a sword that shall be yours and I may." So they rode till they came to a lake, which was a fair water and a broad; and in the midst of the lake King Arthur was aware of an arm clothed in white samite, that held a fair sword in the hand. "Lo," said Merlin unto the king, "yonder is the sword that I spake of." With that they saw a damsel going upon the lake. "What damsel is that?" said the king. "That is the Lady of the Lake," said Merlin, "and within that lake is a reach, and therein is as fair a place as any is on earth, and richly beseen; and this damsel will come to you anon, and then speak fair to her that she will give you that sword." Therewith came the damsel to King Arthur and saluted

him, and he her again. "Damsel," said the king, "what sword is that which the arm holdeth yonder above the water? I would it were mine, for I have no sword." "Sir king," said the damsel of the lake, "that sword is mine, and if ye will give me a gift when I ask it, ye shall have it." "By my faith," said King Arthur, "I will give you any gift that you will ask or desire." "Well," said the damsel, "go ye into yonder barge, and row yourself unto the sword, and take it and the scabbard with you; and I will ask my gift when I see my time." So King Arthur and Merlin alighted, tied their horses to two trees, and so they went into the barge. And when they came to the sword that the hand held, King Arthur took it up by the handles, and took it with him; and the arm and the hand went under the water, and so came to the land, and rode forth. Then King Arthur saw a rich pavilion. "What signifieth yonder pavilion?" "That is the knight's pavilion, that ye fought with last, Sir Pellinore; but he is out; for he is not there; he hath had to do with a knight of yours; that hight Eglame, and they have foughten together a great while, but at the last Eglame fled, and else he had been dead and Sir Pellinore hath chased him to Carlion, and we shall anon meet with him in the highway." "It is well said," quoth King Arthur, "now have I a sword, and now will I wage battle with him, and be avenged on him." "Sir, ye shall not do so," said Merlin, "for the knight is weary of fighting and chasing; so that ye shall have no worship to have to do with him. Also he will not lightly be matched of one knight living, and therefore my counsel is that ye let him pass; for he shall do you good service in short time, and his sons after his days. Also ye shall see that day in short space, that ye shall be right glad to give him your sister to wife." "When I see him," said King Arthur, "I will do as ye advise me." Then King Arthur looked upon the sword, and liked it passing well. "Whether liketh you better," said Merlin, "the sword or the scabbard?" "Me liketh better the sword," said King Arthur. "Ye are more unwise," said Merlin; "for the scabbard is worth ten of the sword; for while ye have the scabbard upon you, ye shall lose no blood, be ye never so sore wounded, therefore keep well the scabbard alway with you." So they rode on to Carlion, and by the way they met with Sir Pellinore.

But Merlin had done such a craft, that Pellinore saw not Arthur, and so he passed by without any words. "I marvel," said the king, "that the knight would not speak." "Sir," said Merlin, "he saw you not; for and he had seen you, he had not lightly departed." So they came unto Carlion, whereof the knights were passing glad; and when they heard of his adventures, they marvelled that he would jeopard his person so alone. But all men of worship said it was merry to be under such a chieftain, that would put his person in adventure as other poor knights did.

XVII

The meanwhile came a messenger hastily from King Rience, of North Wales, and he was king of all Ireland, and many isles, and this was his message, greeting well King Arthur in this manner wise, saying, that King Rience had discomfited and overcome eleven kings, and every each of them did him homage; and that was this: they gave him their beards clean cut off as much as there was, wherefore the messenger came for King Arthur's beard. For King Rience had hemmed a mantle with kings' beards, and there lacked for one place of the mantle, wherefore he sent for his beard, "Or else," said the messenger, "he will enter into thy lands, and burn and slay, and never leave till he have thy head and beard." "Well," said King Arthur, "thou hast said thy message, which is the most villainous and lewdest message that ever man heard sent to a king. Also thou mayest see my beard full young yet for to make a hem of, but tell thou the king this: I owe him no homage, nor none of mine elders, but or it be long, he shall do to me homage on both his knees, or else he shall lose his head, by the faith of my body; for this is the most shamefullest message that ever I heard speak of. I see well the king met never yet with a worshipful man; but tell him I will have his head without he do homage unto me." Then the messenger departed. "Now is there any here," said King Arthur, "that knoweth King Rience?" Then answered a knight, that hight Naram, "Sir, I know him well; he is a passing good man of his body, as few be living, and a passing proud man; and, sir, doubt ye not, he will make war on you with a mighty puissance." "Well," said King Arthur to the knight, "I shall ordain for him, and that shall he find."

XVIII

Then King Arthur let send for all the children that were born on May-day, begotten of lords, and born of ladies. For Merlin told King Arthur that he that should destroy him should be born on May-day; wherefore he sent for them all, unto pain of death. And so there were found many lords' sons, and all were sent unto the king; and so was Mordred sent by King Lot's wife, and all were put in a ship to the sea, and some were four weeks old, and some more. And so, by fortune, the ship drove unto a castle, and was all to riven and destroyed, the most part, save that Mordred was cast up, and a good man found him, and nourished him till he was fourteen years old, and then brought him to the court; as it is rehearsed afterward, toward the end, of the death of King Arthur. So many lords and barons of this realm were sore displeased, because that their children were lost; and many put the blame on Merlin, more than on King Arthur. So, what for dread, and what for love, they held their peace. But when the messenger came to King Rience, then was he moved out of measure for anger, and purveyed him for a great host, as it is rehearsed afterward, in the Book of Balin le Savage, that followeth next after; and how by adventure Balin got the sword.

SIR LAUNCELOT DU LAKE

NOW leave we of Sir Tristram de Lyons, and speak we of Sir Launcelot du Lake, and Sir Galahad, Sir Launcelot's son, how he was begotten, and in what manner. Afore the time that Sir Galahad was begotten or born, there came in a hermit unto King Arthur, on Whitsunday, as the knights sat at the Round Table; and when the hermit saw the siege perilous, he asked the king and all the knights, why that seat was void? King Arthur and all the knights answered, "There shall never more sit in that siege but one, but if he be destroyed." "Then," said the hermit, "wot ye not what he is?" "Nay," said King Arthur and all the knights, "we wot not who he is that shall sit therein." "Then wot I," said the hermit, "for he that shall sit in that siege is yet unborn and ungotten, and this same year he shall be gotten that shall sit in that siege perilous, and he shall win the Sancgreal." When the hermit had made this mention, he departed from the court of King Arthur. And then after the feast Sir Launcelot rode on his adventures, till upon a time by adventure he passed over the bridge of Corbin; and there he saw the fairest tower that ever he saw, and there under was a fair town full of people, and all the people, men and women, cried all at once, "Ye are welcome, Sir Launcelot du Lake, the flower of all knighthood, for by thee all we shall be holpen out of danger." "What mean ye," said Sir Launcelot, "that ye cry so upon me?" "Ah! fair knight," said they all, "here is within this tower a dolorous lady, that hath been there in pains many winters; for ever she boileth in scalding water. And but late," said all the people, "Sir Gawaine was here, and he might not help her, and so he left her still in pain." "So may I," said Sir Launcelot, "leave her in pain as well as Sir Gawaine hath done." "Nay," said the people, "we know well that it is Sir Launcelot that shall deliver her." "Well," said Sir Launcelot, "then show me what I shall do." Then they brought Sir Launcelot into the tower: and, when he came to the chamber there as this

lady was, the doors of iron unlocked and unbolted, and so Sir Launcelot went into the chamber that was as hot as any stew, and there Sir Launcelot took the fairest lady by the hand that ever he saw, and she was all naked as a needle. And, by enchantment, Queen Morgan le Fay and the Queen of Northgalis had put her in there in those pains, because she was called one of the fairest ladies in that country: and there she had been well five years, and never might she be delivered out of her great pains unto the time that the best knight of the world had taken her by the hand. Then the people brought her clothes: and, when she was arrayed, Sir Launcelot thought she was the fairest lady in the world, but if it were Queen Guenever. Then this lady said unto Sir Launcelot, "Sir, if it please you, will ye go with me here by into a chapel, that we may give lauding and praising unto Almighty God?" "Madam," said Sir Launcelot, "come on with me; I will go with you." So when they came there they gave thanks unto God, and all the people learned and gave thanks unto God, and said, "Sir knight, since ye have delivered this lady, ye shall deliver us from a serpent that is here in a tomb." Then Sir Launcelot took his shield, and said, "Bring me thither; and what I may do unto the pleasure of God and you, I will do it." So when Sir Launcelot came there, he saw written upon the tomb letters of gold, that said thus: "Here shall come a leopard of king's blood, and he will slay this serpent; and this leopard shall engender a lion in this foreign country, the which lion shall pass all other knights." So then Sir Launcelot lift up the tomb, and there came out a horrible and fiendly dragon, spitting fire out of his mouth.

Then Sir Launcelot drew out his sword and fought with the dragon long, and at the last with great pain Sir Launcelot slew the dragon. Therewithal came King Pelleas, the good and noble knight, and saluted Sir Launcelot, and he him again. "Fair knight," said the king, "what is your name? I require you of your knighthood tell me."

II

"Sir," said Sir Launcelot, "wit ye well my name is Sir Launcelot du Lake." "And my name is Sir Pelleas, king of the foreign country, and nigh cousin unto Joseph of Arimathy." Then either of them

made much of other, and so they went into the castle for to take their repast; and anon there came in a dove at a window, and in her bill there seemed a little censer of gold, and therewithal there was such a savor, as though all the spicery of the world had been there. And forthwithal there was upon the table all manner of meats and drinks that they could think upon: so there came a damsel passing fair and young, and she bore a vessel of gold between her hands, and thereto the king kneeled devoutly, and said his prayers, and so did all that were there. "Oh Jesu," said Sir Launcelot, "what may this mean?" "This is," said King Pelleas, "the richest thing that any man hath living. And when this thing goeth about, the Round Table shall be broken; and wit ye well," said King Pelleas, "that this is the Holy Sancgreal which he have here seen." So King Pelleas and Sir Launcelot led their lives the most part of that day: and full fain would King Pelleas have found the means to have had Sir Launcelot for to have cast his love on his daughter, fair damsel named Elaine, and for this intent: the king knew well that Sir Launcelot should get a child upon his daughter, the which should be named Sir Galahad, the good knight, by whom all the foreign country should be brought out of danger, and by him the Holy Grail would be achieved. Then came there forth a lady, which was called Dame Brisen, and she said unto King Pelleas, "Sir, wit ye well that Sir Launcelot loveth no lady in the world, but only Queen Guenever; and therefore ye must work by my counsel, and I shall make him to come to your daughter Elaine, and he shall not wit but that he is with Queen Guenever." "Oh, the most fairest lady, Dame Brisen," said King Pelleas, "hope ye to bring this about?" "Sir," said she, "upon pain of my life let me deal." For this Dame Brisen was one of the greatest enchantresses that was at that time in the world living. Then anon by Dame Brisen's wit she made one to come to Sir Launcelot that he knew well: and this man brought him a ring from Queen Guenever like as he had come from her, and such a one for the most part as she was wont to wear. And when Sir Launcelot saw that token, wit ye well he was never so fain. "Where is my lady, Queen Guenever?" said Sir Launcelot. "She is in the castle of Case," said the messenger, "but five miles hence." Then Sir Launcelot thought to be there that same night. And then

this Dame Brisen, by the commandment of King Pelleas, let send his daughter to that castle with twenty-five knights. Then Sir Launcelot against night rode unto that castle, and there anon he was received worshipfully, with such people unto him seeming as were about Queen Guenever's secret. So when Sir Launcelot was alighted he asked where the queen was. So Dame Brisen said she was in her chamber. And then the people were avoided, and Sir Launcelot was led unto the chamber; and Dame Brisen brought Sir Launcelot a cup full of wine; and, as soon as he had drunk that wine he was so besotted, and so mad, that he weened the Lady Elaine had been Queen Guenever. Wit ye well that Sir Launcelot was glad, and so was the damsel, Elaine; for well she knew, that the same night Sir Galahad should be begotten that should prove the best knight of the world; and so they lay unto five o'clock on the morrow. And all the windows and holes of that chamber were stopped, that no manner of light might be seen; and then Sir Launcelot remembered him, and he arose and went to the window.

III

And anon, as he had unshut the window, the enchantment was gone. "Alas!" said he, "that I have lived so long; now am I shamed." So then he got his sword in his hand, and said, "Thou traitoress, what art thou that hast bewitched me all this night? thou shalt die right here of my hand." Then this fair damsel, Elaine, kneeled down before Sir Launcelot, and said, "Fair, courteous knight, come of king's blood, I require you have mercy upon me; and, as thou art renowned the most noble knight of the world, slay me not, for I shall bear him, by thee, that shall be the most noblest knight of the world." "Ah, thou false traitoress!" said Sir Launcelot, "why hast thou thus betrayed me? Anon tell me what thou art!" She answered and said, "Sir, I am Elaine, the daughter of King Pelleas." "Well," said Sir Launcelot, "I will forgive you this deed"; and therewith he took her up in his arms, and kissed her; for she was a fair lady, and thereto lusty and young, and wise as any was at that time living. "So God me help," said Sir Launcelot, "I may not put this blame to you, but her that made this enchantment upon me, as between you and me, and I may find that same Lady Brisen, she

shall lose her head for her witchcraft, for there was never knight so deceived as I am this night." And so Sir Launcelot arrayed him and armed him, and took his leave mildly of that young lady, Elaine, and so he departed. Then she said, "My lord, Sir Launcelot, I beseech you, see me as soon as ye may, for I have obeyed me unto the prophecy that my father told me, and, by his commandment to fulfil this prophecy, I have given the greatest riches and the fairest flower that ever I had, that is, my maidenhood, which I shall never have again; and therefore, gentle knight, owe me your good will." So Sir Launcelot arrayed him, and was armed, and took his leave mildly of that young lady, Dame Elaine, and so he departed, and rode till he came to the castle of Corbin, where her father was. And, as soon as her time came, she was delivered of a fair child, and they christened him, and named him Galahad; and wit ye well, that child was well kept, and well nourished; and he was thus named Galahad, for because Sir Launcelot was so named at the font stone; and after that the Lady of the Lake confirmed him Sir Launcelot du Lake. Then, after that this Lady Elaine was delivered and churched, there came a knight unto her, whose name was Sir Bromell le Plech, which was a great lord, and he had loved that lady long, and he evermore desired that he might wed her; and so by no means she could put him off; till, upon a day, she said to Sir Bromell, "Wit ye well, sir knight, I will not love you, for my love is set upon the best knight of the world." "Who is he?" said Sir Bromell. "Sir," said she, "it is Sir Launcelot du Lake that I love, and none other; therefore woo me no longer." "Ye say well," said Sir Bromell; "and since ye have told me so much, ye shall have but little joy of Sir Launcelot; for I shall slay him wherever I meet him." "Sir," said Lady Elaine, "do him no treason." "Wit ye well, my lady," said Sir Bromell, "and I promise you these twelvemonths I shall keep the bridge of Corbin, for Sir Launcelot's sake; that he shall neither come nor go to you, but I shall meet with him."

IV

Then, as it befel by fortune and adventure, Sir Bors de Gains, which was nephew unto Sir Launcelot, came over that bridge, and there Sir Bromell and Sir Bors jousted; and Sir Bors smote Sir Bromell such

a buffet, that he bare him over his horse's tail: and then Sir Bromell, like a hardy knight, pulled out his sword, and dressed his shield, to do battle with Sir Bors; and then Sir Bors alighted and avoided his horse; and there they dashed together many sad strokes, and long thus they fought, till at the last Sir Bromell was laid unto the ground; and there Sir Bors began for to unlace his helm, for to slay him. Then Sir Bromell cried Sir Bors mercy, and yielded him. "Well," said Sir Bors, "upon this covenant thou shalt have thy life: so thou go unto Sir Launcelot upon Whitsunday that next cometh, and yield ye thee unto him as a knight recreant." "I will do so," said Sir Bromell; and that he sware upon the cross of the sword, and so he let him depart. And Sir Bors rode unto King Pelleas, that was within Corbin, and when the King, and Elaine, his daughter, knew that Sir Bors was nephew unto Sir Launcelot, they made him great cheer. Then said Elaine, "We marvel much where Sir Launcelot is, for he came never here but once." "Marvel not," said Sir Bors, "for all this half year he hath been in prison, with Queen Morgan le Fay, King Arthur's sister." "Alas!" said Elaine, "that me sore repenteth." And ever Sir Bors beheld the child, that she had in her arms, and ever him seemed it was passing like Sir Launcelot. "Truly," said Elaine, "wit ye well that this child is his." Then Sir Bors wept for joy, and he prayed unto God the child might prove as good a knight as his father was. And so there came in a white dove, and she bare a little censer of gold in her bill: and anon there was all manner of meats and drink; and there was a maiden that bare the Sancgreal, and she said openly, "Wit ye well, Sir Bors, that this child is Galahad, that shall sit in the Siege Perilous, and also shall achieve the Sancgreal; and he shall be much better than ever was Sir Launcelot du Lake, that is his own father." And then they kneeled down and made their devotions; and there was such a savour, as all the spicery in the world had been there; and when the dove took her flight, the maiden vanished away with the Sancgreal, as she came. "Sir," said Sir Bors unto King Pelleas, "this castle may well be called the Castle Adventurous, for here be many strange adventures." "That is truth," said King Pelleas, "for well may this place be called the adventurous place, for here come but few knights that go away with any worship be he never so

strong, here he may be proved: and, but late ago, Sir Gawaine, the good knight, got but little worship here. For I let you to wit," said King Pelleas, "here shall no knight win no worship, but if he be of worship himself, and of good living, and that loveth God, and dreadeth God; and else he getteth no worship here, be he ever so hardy." "That is a wonderful thing!" said Sir Bors; "what ye mean in this country I wot not; for ye have many strange adventures; therefore I will lie in this castle this night." "Ye shall no do so," said King Pelleas, "by my counsel, for it is hard that ye escape without a shame." "I shall take the adventure that will befall me," said Sir Bors. "Then I counsel you," said King Pelleas, "for to be confessed clean." "As for that," said Sir Bors, "I will be confessed with a good will." So Sir Bors was confessed; and, for all women, Sir Bors was a virgin, save for one, which was the daughter of King Brandegoris. And so Sir Bors was led to bed into a fair, large chamber, and many doors were shut about that chamber; and, when Sir Bors espied all those doors, he made all the people to avoid, for he might have nobody with him; but in nowise Sir Bors would unarm him, but so laid him upon the bed. And right so he saw come in a light, which he might well see, a spear great and long, which came straight upon him, point long; and so Sir Bors seemed that the head of the spear burnt like a taper. And anon, or Sir Bors wist, the spearhead smote him into the shoulder an hand's breadth in deepness; and that wound grieved Sir Bors passing sore; and then he laid him down again for pain. And anon therewithal came a knight, all armed, with his shield on his shoulder, and his sword drawn in his hand; and he said to Sir Bors, "Arise, sir knight! and fight with me." "I am sore hurt," said Sir Bors; "but yet I shall not fail thee." And then Sir Bors started up, and dressed his shield; and then they lashed together mightily a great while. And so, at the last, Sir Bors bare him always backward until he came to a chamber door; and there the knight went into that chamber, and there rested him a great while; and, when he had rested him, he came out freshly again, and began a new battle with Sir Bors, mightily and strongly.

V

Then Sir Bors thought he should no more go into that chamber to rest him; and so Sir Bors dressed him between the knight and

the chamber-door, and there Sir Bors smote him so sore that he fell down; and then that knight yielded him to Sir Bors. "What is your name?" said Sir Bors. "Sir," said that knight, "my name is Sir Pedivere, of the Straight Marches." So Sir Bors made him swear, that, at Whitsunday next coming, for to be at the court of King Arthur, and yield him there as prisoner, and an overcome knight, by the hands of Sir Bors. So thus departed Sir Pedivere, of the Straight Marches. And then Sir Bors laid him down for to rest him: and then he heard and felt much noise at that chamber. And then Sir Bors espied that there came in, he wist not whether at the doors or windows, a shot of arrows and cross-bow darts so thick, that he had great marvel of it; and there fell many upon him, and hurt him in the bare places. And then Sir Bors was aware where came in an hideous lion. So Sir Bors dressed him unto the lion; and anon the lion bereft him of his shield: and with his sword Sir Bors smote off the lion's head. Right so, Sir Bors forthwith saw a dragon in the court, passing horrible, and there seemed letters of gold written in his forehead; and Sir Bors thought that the letters made a signification of his lord, King Arthur. Right so, there came an old and horrible leopard; and there they fought long and did great battle together. And, at the last, the dragon spit out of his mouth as it had been well an hundred dragons; and lightly all the small dragons slew the old dragon, and tore him all to pieces. And anon forthwith there came an old man into the hall, and he sat him down in a fair chair, and there seemed to be two great adders about his neck; and then the old man had a harp, and there he sang an old song, how Joseph of Arimathy came into this land. And when he had sang, the old man bade Sir Bors to go from hence; "for here shall ye have no more adventures; and full worshipfully have ye done, and better shall ye do hereafter." And then Sir Bors seemed that there came the whitest dove that ever he saw, with a little gold censer in her mouth; and anon therewithal the tempest ceased and passeth, that before was marvellous to hear. So was all the court full of good savours. Then Sir Bors saw four fair children, that bare four tapers, and an old man in the midst of the children, with a censer in his one hand, and a spear in his other hand; and that same spear was called the spear of vengeance.

VI

"Now," said that old man unto Sir Bors, "go ye unto your cousin Sir Launcelot, and tell him of this adventure, the which had been most convenient for him of all earthly knights. But sin is so foul in him, that he may not achieve such holy deeds; for, had not his sin been, he had passed all the knights that ever was in his days. And tell thou Sir Launcelot, that, of all worldly adventures, he passeth in manhood and prowess all other; but, in these spiritual matters, he shall have many his better." And then Sir Bors saw four gentlewomen coming by him, poorly beseen; and he saw whereas they entered into a chamber, where was a great light, as it were a summer light; and the women kneeled down before an altar of silver, with four pillars; and he saw as it had been a bishop kneeling down before that table of silver: and, as Sir Bors looked up, he saw a sword like silver, naked, hovering over his head; and the clearness thereof smote so in his eyes, that, at that time, Sir Bors was blind. And there he heard a voice that said, "Go thou hence, thou Sir Bors; for as yet thou art not worthy to be in this place." And then he went backward to his bed, till on the morrow; and, on the morrow, King Pelleas made great joy of Sir Bors; and then he departed, and rode to Camelot; and there he found Sir Launcelot du Lake, and told him of the adventures that he had seen with King Pelleas at Corbin.

So the noise sprang to King Arthur's court, that Sir Launcelot had gotten a child by fair Elaine, the daughter of King Pelleas; wherefore, Queen Guenever was wrath, and gave many rebukes unto Sir Launcelot, and called him false knight. And then Sir Launcelot told the queen all, and how he was made to come to Elaine by enchantment, in likeness of the queen; so the queen held Sir Launcelot excused. And, as the book saith, King Arthur had been in France, and had much war upon the mighty King Claudas, and had won much of his lands, and, when the king was come again, he let cry a great feast, and all lords and ladies of England should be there, but such as were rebellious against him.

VII

And when the fair Elaine, the daughter of King Pelleas, heard of this feast, she sent unto her father, and required him that he would give her leave for to ride unto that feast. The king answered, "I will well that ye go thither; but in anywise, as ye love me, and will have my blessing, that ye be well beseen in the richest wise: and look that ye spare for no cost; ask and ye shall have all that you needeth." Then by the advice of Dame Brisen, her maid, all things were apparelled unto the purpose, and there was never more lady richly beseen than she was. So she rode with twenty knights, and ten ladies, and gentlewomen, to the number of an hundred horses; and, when she came to Camelot, King Arthur and Queen Guenever said, and all the knights, that Elaine was the fairest and best beseen lady that ever was in that court. And anon, as King Arthur wist that she was come, he met her, and saluted her; and so did the most part of the knights of the Round Table, both Sir Tristram, Sir Bleoberis, and Sir Gawaine, and many more that I will not rehearse. But when Sir Launcelot saw her he was sore ashamed, and that because he drew his sword at the Castle of Case, that he would not see her, nor yet speak to her; and yet Sir Launcelot thought she was the fairest woman that he saw in his life days. But when Elaine saw that Sir Launcelot would not speak to her, she was so heavy, that she wend her heart would have burst: for wit ye well that out of measure she loved him. And then Elaine said unto her gentlewoman, Dame Brisen, "The unkindness of Sir Launcelot near hand slayeth me." "A peace, madam!" said Dame Brisen; "I will undertake that this night he shall come to you, and ye would hold you still." "That were me rather," said Elaine, "than all the gold that is above the earth." "Let me deal," said Dame Brisen. So when Elaine was brought unto Queen Guenever, either made other good cheer by countenance, but nothing with hearts. But all men and women spake of the beauty of Elaine, and of her great riches. Then at night the queen commanded that Elaine should sleep in a chamber, nigh unto her chamber, and all under one roof; and so it was done as the queen had commanded. Then the queen sent for Sir Launcelot, and bade him come to her chamber that night, "Or else, I am

sure," said the queen, "that ye will go to your lady, Elaine, by whom ye gat Galahad." "Ah! madam," said Sir Launcelot, "never say ye so; for aforetime it was against my will." "Then," said the queen, "look that ye will come to me when I send for you." "Madam," said Sir Launcelot, "I shall not fail you, but I shall be ready at your command." This bargain was not so soon done and made between them, but Dame Brisen knew it by her crafts, and told it to her lady, the fair Elaine. "Alas!" said she, "how shall I do?" "Let me deal," said Dame Brisen; "for I shall bring him by the hand to you, and he shall ween that I am Queen Guenever's messenger." "Now well is me," said Elaine, "for of all the world I love none so much as I do Sir Launcelot."

VIII

So, when the time came that all the folks were asleep, Dame Brisen came unto Sir Launcelot, and said, "Sir Launcelot du Lake, be ye asleep? my lady, Queen Guenever, waiteth upon you." "O, fair lady!" said Sir Launcelot, "I am ready to go with you and where ye will have me." So Sir Launcelot threw upon him a long gown, and took his sword in his hand; and then Dame Brisen took him by the finger, and led him unto Elaine: and then she departed, and left them together. Wit ye well the lady was glad, and so was Sir Launcelot; for he weened that it was the queen. Now leave we them, and speak we of Queen Guenever, that sent one of her gentlewomen unto Sir Launcelot; and, when she came there, she found Sir Launcelot away. So she came again unto the queen, and told her all, how she had sped. "Alas!" said the queen, "where is that knight become?" Then the queen was nigh out of her wits, and then she writhed and weltered as a mad woman, and might not sleep a four or five hours. Then Sir Launcelot had a condition that he used of custom, he would clatter in his sleep, and speak oft of his lady, Queen Guenever. So Sir Launcelot had waked so long as it had pleased him, then by course of kind he slept. And in his sleep he talked and clattered as a jay of the love that had been between Queen Guenever and him; and so, as he talked so loud, the queen heard him there as she lay in her chamber: and when she heard him so clatter, she was nigh out of her mind, and for anger and pain wist

not what to do; and then she coughed so loud that Sir Launcelot awaked, and he knew her hemming; and then he knew well that he was not with the queen. And therewith he leapt out of his bed as he had been a madman in his shirt, and the queen met him in the floor, and thus she said: "False traitor knight thou art, look thou never abide in my court, and avoid my chamber; and be not so hardy, thou false traitor knight that thou art, that ever come in my sight." "Alas," said Sir Launcelot, and therewith he took such a hearty sorrow at her words, that he fell down to the ground in a swoon; and therewith Queen Guenever departed. And when Sir Launcelot awaked of his swoon he leapt out at a bay window into a garden, and there with thorns he was all to scratched in his visage and his body; and so he ran forth he wist not whither, and was mad as ever was man. And so he ran two years, and never man might have grace to know him.

IX

Now turn we unto Queen Guenever, and unto Elaine. Then, when Elaine heard Queen Guenever so rebuke Sir Launcelot, and also she saw how he swooned, and after leapt out of a bay window, then she said unto Queen Guenever, "Madame, ye are greatly to blame for Sir Launcelot, for now ye have lost him; for I saw and heard by his countenance that he is mad for ever. Alas, madam, ye do great sin, and to yourself great dishonour, for ye have a lord of your own, and therefore it is your part for to love him above all other; for there is no queen in all this world that hath such another king as ye have; and if it were not, I might have the love of my lord, Sir Launcelot; and because I have to love him, for by him I have borne a fair son, and his name is Galahad, and he shall be in his time the best knight in the world." "I warn and charge you, Elaine," said the queen, "that, when it is daylight, to avoid my court; and, for the love ye owe to Sir Launcelot, discover not your counsel, for and ye do it will be his death." "As for that," said Elaine, "I dare undertake he is marred for ever, and that have ye made; for ye nor I are like to rejoice him, for he made the most piteous groan when he leapt out at yonder bay window that ever I heard man make." "Alas!" said Queen Guenever, "for now I wot well we have lost him

for ever." "Alas!" said fair Elaine. So on the morrow Elaine took her leave to depart, and she would not longer abide. Then King Arthur brought her on her way, with more than a hundred knights, through a great forest: and by the way she told Sir Bors de Ganis all how it betide that same knight, and how Sir Launcelot leapt out at a bay window, distraught out of his wit. "Alas!" said Sir Bors, "where is my lord, Sir Launcelot, become?" "Sir," said Elaine, "I cannot tell you." "Alas," said Sir Bors, "between you both ye have destroyed that good knight." "As for me," said Elaine, "I said never, nor did never thing that should in anywise displease him; but with the great rebuke that Queen Guenever gave him, I saw him swoon to the ground; and when he awoke he took his sword in his hand, naked, save his shirt, and leapt out at a window, with the grisliest groan that ever I heard any man make." "Now farewell, Elaine," said Sir Bors, "and hold my lord, King Arthur, with a tale as long as ye may, for I will turn again unto Queen Guenever, and give her an heat; and I require you, as ye will have my service, make good watch, and espy if ye may see my lord, Sir Launcelot." "Truly," said Elaine, "I will do all that I may, for as fain would I know where he is become as you or any of his kin, or as Queen Guenever, and a good cause I have thereto, as well as any other. And wit ye well, I would lose my life for him rather than he should be hurt. But, alas! I fear me that I shall never see him, and the chief causer of all this is Dame Guenever." "Madam," said Dame Brisen (the which had made the enchantment before between Sir Launcelot and her), "I pray you heartily let Sir Bors depart, and hie him with all his might as fast as he may to seek Sir Launcelot, for I warn you he is clean out of his mind, and yet he shall be well helped, and but by miracle." Then wept Elaine, and so did Sir Bors de Ganis, and so they departed; and Sir Bors rode straight unto Queen Guenever: and when she saw Sir Bors, she began to weep as she had been mad. "Fie upon your weeping," said Sir Bors, "for ye weep never but when there is no boot. Alas, that ever Sir Launcelot's kin saw you; for now have ye lost the best knight of all our blood, and he that was the leader of us all, and our succour: and, I dare well say, and make it good, that all kings, Christian or heathen, may not find such a knight, for to speak of his nobleness and courtesy, with his beauty

and gentleness. Alas!" said Sir Bors, "what shall we do that be of his blood?" "Alas!" said Sir Ector de Maris. "Alas!" said Sir Lionel.

X

And when the queen heard them say so, she fell to the ground in a deadly swoon. And then Sir Bors took her and roused her; and when she was come to herself again, she kneeled before the three knights, and held up both her hands, and besought them to seek him, and not to spare for no goods but that he be found, for I wot well he is out of his mind. And Sir Bors, Sir Ector, and Sir Lionel departed from the queen, for they might not abide no longer for sorrow. And then the queen sent them treasure enough for their expenses: and so they took their horses and their armour, and departed, and then they rode from country to country, in forests, and in wildernesses, and in ways, and ever they laid watch as well both at forests and at all manner of men as they rode to hearken and to inquire after him, as he that was a naked man in his shirt, with a sword in his hand. And thus they rode well nigh a quarter of a year endlong and overthwart in many places, forests, and wildernesses, and oftentimes were evil lodged for his sake, and yet for all their labour and seeking could they never hear word of him; and, wit ye well, these three knights were passing sorry. So then, at the last, Sir Bors and his fellows met with a knight that hight Sir Melion de Tartare. "Now, fair knight," said Sir Bors, "whither be ye going?" for they knew either other beforetime. "Sir," said Sir Melion, "I am in the way towards the court of King Arthur." "Then we pray you," said Sir Bors, "that ye will tell my lord, King Arthur, and my lady, Queen Guenever, and all the fellowship of the Round Table, that we cannot in no wise tell where Sir Launcelot is become." Then Sir Melion departed from them, and said that he would tell the king, and the queen, and all the fellowship of the Round Table, as they had desired him. So when Sir Melion was come unto the court of King Arthur, he told the king, and the queen, and all the fellowship of the Round Table, what Sir Bors had said of Sir Launcelot. Then Sir Gawaine, Sir Ewaine, Sir Sagramore le Desirous, Sir Aglovale, and Sir Percivale de Galis took upon them, by the great desire of King Arthur, and in especial by the queen, to seek throughout all

England, Wales, and Scotland, to find Sir Launcelot; and with them rode eighteen knights more to bear them fellowship; and, wit ye well, that they lacked no manner of spending, and so were they twenty-three knights. Now return we unto Sir Launcelot, and speak we of his care and woe, and what pain that he endured; for cold, hunger, and thirst, he had plenty. And thus, as these noble knights rode together, they by one assent departed asunder, and then they rode by two, by three, by four, and by five; and ever they assigned where they should meet. And so Sir Aglovale and Sir Percivale rode together unto their mother, which was a queen in those days: and when she saw her two sons, for joy she wept right tenderly, and then she said unto them, "Ah, my dear sons, when your father was slain he left me four sons, of the which now be two slain, and for the death of my noble son, Sir Lamoracke, shall my heart never be glad." And then she kneeled down upon both her knees before Sir Aglovale and Sir Percivale, and besought them to abide at home with her. "Ah, sweet mother," said Sir Percivale, "we may not abide here, for we be come of king's blood on both parties; and therefore, mother, it is our kind to hunt at arms and noble deeds." "Alas! my sweet sons," said she, "for your sakes I shall lose my liking and lust, and wind and weather I may not endure, what for the death of your father, King Pellinore, that was shamefully slain by the hands of Sir Gawaine, and his brother, Sir Gaheris; and they slew him not manfully, but by treason. And, my dear sons, this is a piteous complaint for me of your father's death, considering also the death of Sir Lamoracke, which of knighthood had but few fellows: now, my dear sons, have this in your minds." Then there was great weeping and sobbing in the court when they should depart, and she fell down in a swoon in the midst of the court.

XI

As soon as she came again to herself, she sent a squire after them with spending enough for them. And when the squire had overtook them, they would not suffer him to ride with them, but sent him home again to comfort their mother, praying her meekly of her blessing. And so this squire was benighted, and, by misfortune, he happened to come unto a castle where dwelled a baron; and so when

the squire was come into the castle, the lord asked him from whence he came, and whom he served. "My lord," said the squire, "I serve a good knight, that is called Sir Aglovale." The squire said it to a good intent, weening unto him to have been the more forborne for Sir Aglovale's sake, than that he had answered he had served the queen, Sir Aglovale's mother. "Well, my fellow," said the lord of the castle, "for Sir Aglovale's sake thou shalt have an evil lodging; for Aglovale slew my brother, and therefore thou shalt die on part of payment." And then the lord commanded his men to have him out of his castle, and there they slew him out of mercy. Right so on the morrow came Sir Aglovale and Sir Percivale riding by a churchyard where men and women were busy, and beheld the dead squire, and thought to bury him. "What is there," said Sir Aglovale, "that ye behold so fast?" A good man started forth and said, "Fair knight, here lieth a squire slain shamefully this night." "How was he slain, fair fellow?" said Sir Aglovale. "My fair sir," said the man, "the lord of this castle lodged the squire this night; and because he said he was servant unto a good knight that is with King Arthur, his name is Sir Aglovale, therefore the lord commanded to slay him, and for this cause he is slain." "Gramercy," said Sir Aglovale, "and lightly shall ye see his death revenged, for I am the same knight for whom this squire was slain." Then Sir Aglovale called unto him Sir Percivale, and bid him alight quickly, and so they alighted both. And so they went on foot into the castle, and as soon as they were within the castle-gate Sir Aglovale bid the porter go into his lord, and tell him that I am Sir Aglovale, for whom this squire was slain this night. Anon, the porter told this unto his lord, whose name was Sir Goodwin, and anon he armed him, and then he came into the court and said, "Which of you is Sir Aglovale." "Here am I," said Sir Aglovale: "for what cause," said Sir Aglovale, "slewest thou this night my mother's squire?" "I slew him," said Sir Goodwin, "because of thee: thou slewest my brother, Sir Gawdelyn." "As for thy brother," said Sir Aglovale, "I avow it I slew him; for he was a false knight, and a betrayer of ladies and of good knights, and for the death of my squire thou shalt die." "I defy thee," said Sir Goodwin: and then they lashed together as eagerly as it had been two wild lions; and Sir Percivale fought with all the remnant that would fight: and so

within awhile Sir Percivale had slain all that would withstand him; for Sir Percivale dealed so his strokes, that were so rude, that there durst no man abide him. And, within a little while, Sir Aglovale had down Sir Goodwin to the earth, and there he unlaced his helm, and struck off his head. And then they departed and took their horses; and then they let carry the dead squire unto a priory, and there they buried him.

XII

And when this was done, they rode into many countries, ever inquiring after Sir Launcelot, but in nowise they could hear of him. And at the last they came to a castle hight Cardigan, and there Sir Percivale and Sir Aglovale were lodged together; and privily, about midnight, Sir Percivale came to Sir Aglovale's squire, and said, "Arise, and make thee ready, for thou and I will ride away secretly." "Sir," said the squire, "I would fain ride with you where ye would have me, but, and my lord your brother take me, he will slay me." "As for that, care thou not," said Sir Percivale, "for I shall be thy warrant." And so they rode till it was afternoon, and then they came upon a bridge of stone, and there he found a knight that was bound with a chain fast about the waist unto a pillar of marble. "O, fair knight," said that bound knight, "I require thee loose me of my hands." "What knight are ye," said Sir Percivale, "and for what cause are ye so bound?" "Sir, I shall you tell," said that knight; "I am a knight of the Round Table, and my name is Sir Persides, and thus by adventure I came this way, and here I lodged in this castle at the bridge foot, and therein dwelleth an uncourteous lady; and, because she proffered me to be my paramour, and that I refused her, she set her men upon me suddenly or that I might come to my weapon, and thus they bound me, and here, and wot well I shall die, but if some man of worship break my hands." "Be ye of good cheer," said Sir Percivale, "and because ye are a knight of the Round Table as well as I, I trust to God to break your hands"; and therewith Sir Percivale drew out his sword, and stroke at the chain with such a might, that he cut in two the chain, and went through Sir Persides' hawberk, and hurt him a little. "O Jesu," said Sir Persides, "that was a mighty stroke as ever I felt, for had not the chain been ye had slain me." And therewithal Sir Persides saw a knight

coming out of the castle all that he might, flying. "Beware," said Sir Persides, "yonder cometh a man that will have to do with you." "Let him come," said Sir Percivale. And so he met with that knight in the midst of the bridge, and Sir Percivale gave him such a buffet, that he smote him quite from his horse, and over a part of the bridge, that had not been a little vessel underneath the bridge that knight had been drowned. And then Sir Percivale took the knight's horse, and made Sir Persides to mount upon him. And so they rode unto the castle, and bid the lady deliver Sir Persides' servants, or else he would slay all that he might find. And so for fear she delivered them all. Then was Sir Percivale aware of a lady that stood in a tower. "Ah, madam," said Sir Percivale, "what use is that in a lady for to destroy good knights but if they will be your paramour forthwith; it is a shameful custom of a lady; and if that I had not a great matter in hand, I should undo your evil customs." And so Sir Persides brought Sir Percivale unto his own castle, and there he made him the best cheer that he could devise all that night. And, on the morrow, when Sir Percivale had heard mass, and broken his fast, he bid Sir Persides ride unto King Arthur, "and tell the King how ye met with me, and tell my brother, Sir Aglovale, how I rescued you, and bid my brother that he seek not after me; for tell him that I am in the quest for to seek Sir Launcelot du Lake, and though he seek me, he shall not find me; and tell him that I will never see him nor the court till I have found Sir Launcelot. Also, tell Sir Kaye, the seneschal, and Sir Mordred, that I trust unto Jesu to be of as great worthiness as either of them; for tell them, that I shall never forget their mocks and scorns that they did to me that day when I was made knight; and tell them, that I will never see that court till men speak of me more worship than ever man did of any of them both." And Sir Persides departed from Sir Percivale, and then he rode unto King Arthur, and told there of Sir Percivale; and when Sir Aglovale heard him speak of his brother, Sir Percivale, he said, "He departed from me unkindly."

XIII

"Sir," said Sir Persides, "on my life he shall prove a noble knight as any is now living." And when he saw Sir Kaye and Sir Mordred,

Sir Persides said thus: "My fair lords both, Sir Percivale greeteth you well both, and he sendeth you word by me, that he trusteth unto God, or ever he cometh to the court again to be of as great nobleness as ever ye were both, and more men to speak of his nobleness than ever did of yours." "It may well be," said Sir Kaye and Sir Mordred, "but at that time when he was made knight he was full unlikely to prove a good knight." "As for that," said King Arthur, "he must needs prove a good knight, for his father and his brethren were noble knights." Now will we return unto Sir Percivale, that rode long, and in a forest he met a knight with a broken shield and a broken helm; and as soon as either saw other readily, they made them ready to joust, and so hurtled together with all the might of their horses, and met together so hard, that Sir Percivale was smitten to the earth. And then Sir Percivale arose lightly, and cast his shield upon his shoulder, and drew his sword, and bade the other knight alight and do battle to the uttermost. "Will ye more?" said the knight; and therewith he alighted and put his horse from him, and then they came together an easy pace, and there they lashed together with their swords; and sometimes they stroke, and sometimes they feigned, and either gave other many great wounds. Thus they fought near half a day, and never rested them but little; and there was none of them both that had less wounds than fifteen, and they bled so much, that it was marvel that they stood upon their feet. But this knight that fought with Sir Percivale was a proved knight, and a well fighting, and Sir Percivale was young and strong, not knowing in fighting as the other was. Then Sir Percivale spake first, and said—"Sir knight, hold thy hand a little while still, for we have fought for a simple matter and quarrel ever long, and therefore I require thee of gentleness tell me thy name, for I was never or this time matched." "So God me help," said the other knight, "and never before this time was there never no manner of knight, the which wounded and hurt me so dangerously as thou hast done; and yet have I fought in many battles, and now shalt thou wit that I am a knight of the Round Table, and my name is Sir Ector de Maris, brother unto the good knight, Sir Launcelot du Lake." "Alas!" said Sir Percivale, "and my name is Sir Percivale de Galis, that have made my quest for to seek Sir Launcelot: now am I seeker

that I shall never finish my quest, for ye have slain me." "It is not so," said Sir Ector, "for I am slain by your hands, and may not live; therefore I require you," said Sir Ector unto Sir Percivale, "ride ye hereby unto a priory, and bring me a priest, that I may receive my Saviour, for I may not live. And when ye come unto the court of King Arthur, tell not my brother Sir Launcelot how ye have slain me, for then he will be your mortal enemy; but ye may say, that I was slain in my quest as I sought him." "Alas!" said Sir Percivale, "ye say that thing that never will be, for I am so faint for bleeding, that unless I may stand, how should I then take my horse."

XIV

Then they made both great dole out of measure. "This will not avail," said Sir Percivale; and then he kneeled down and made his prayers devoutly unto Almighty God, for he was one of the best knights of the world that was at that time, in whom the very faith stood most in. Right so there came by the holy vessel of the Sancgreal, with all manner of sweetness and savour, but they could not readily see who bear that holy vessel; but Sir Percivale had a glimmering of that vessel, and of the maiden that bear it; for she was a perfect clean maid. And forthwith they were both as whole of limb and hide as ever they were in their life days; wherefore, they gave thanks unto Almighty God right devoutly. "O Jesu!" said Sir Percivale, "what may this mean, that we be thus healed, and right now we were at a point of dying." "I wot well," said Sir Ector, "what it is; it is an holy vessel that is borne by a maiden, and therein is a part of the holy blood of our Lord Jesus Christ, blessed might He be; but it may not be seen," said Sir Ector, "but if he be by a perfect man." "So God me help," said Sir Percivale, "I saw a damsel as me, though all in white, with a vessel in both her hands, and forthwithal I was whole." So then they took their horses and their harness, and amended it as well as they might, that was broken, and so they mounted upon their horses, and rode talking together; and there Sir Ector told Sir Percivale how he had sought his brother Sir Launcelot, and never could have knowledge of him. In many strange ventures have I been in this quest; and so either told other of their adventures.

XV

And now leave we a little of Sir Ector and Sir Percivale, and speak we of Sir Launcelot, that suffered and endured many sharp showers, which ever ran wild wood from place to place, and lived by fruit, and such as he might get, and drank water two years; and other clothing had he but little, save his shirt and his breeches. And thus, as Sir Launcelot wandered here and there, he came into a fair meadow, where he found a pavilion, and there upon a tree hung a white shield, and two swords hung thereby, and two spears there leaned against a tree. And when Sir Launcelot saw the swords, anon he leapt to the one sword, and took it in his hand, and drew it out, and then he lashed at the shield, that all the meadow rang of the dints that he gave, with such a noise as ten knights had fought together. Then there came forth a dwarf, and leapt unto Sir Launcelot, and would have had the sword out of his hand; and then Sir Launcelot took him by both the shoulders, and threw him to the ground upon his neck, that he had almost broken his neck; and therewithal the dwarf cried for help. Then came forth a little knight, and well apparelled in scarlet, furred with minever; and anon as he saw Sir Launcelot, he deemed that he should be out of his wits, and then he said with fair speech, "Good friend, lay down that sword, for as me seemeth thou hast more need to sleep, and of warm clothes, than to wield that sword." "As for that," said Sir Launcelot, "come thou not nigh me; for and thou do, wit thou well I will slay thee." And when the knight of the pavilion saw that, he started backward within the pavilion; and then the dwarf armed him lightly, and so the knight thought by force and might to take the sword from Sir Launcelot: and so he came stepping out; and when Sir Launcelot saw him come all armed with his sword in his hand, Sir Launcelot flew upon him with such might, and hit him upon the helm such a buffet, that the stroke troubled his brains. And therewith the sword brake in three, and the knight fell to the ground as though he had been dead, and the blood burst out at his mouth, nose, and ears. And then Sir Launcelot ran into the pavilion, and there he crept into the warm bed; and in that bed there was a lady, and lightly she gat her smock, and ran out of the pavilion. And when she saw her lord lie

on the ground, like to be dead, then she cried and wept as though she had been mad. Then with her noise the knight awaked out of his swoon, and looked up quickly with his eyes, and then he asked her where the madman was that had given him such a buffet; for such a buffet had I never of man's hand. "Sir," said the dwarf, "it is no worship to hurt him; for he is a man out of his wits, and doubt ye not he hath been a man of great worship, and for some heartily sorrow that he hath taken he is fallen mad." "And me seemeth," said the dwarf, "that he resembleth much unto Sir Launcelot du Lake, for him I saw at the great tournament beside Lonazep." "Jesu defend," said that knight; "that ever the noble knight Sir Launcelot should be in such a plight; but whatsoever he be," said that knight, "harm will I none do him." And this knight's name is Sir Bliaunt; then he said unto the dwarf, "Go thou in all haste, on horseback, unto my brother Sir Selivant, that is at the castle Blanche, and tell him of mine adventure, and bid him bring with him a horse-litter, and then will we bear this knight unto my castle."

XVI

So the dwarf rode fast and came again, and brought Sir Selivant with him, and six men with a horse-litter. And so they took up the feather-bed with Sir Launcelot, and carried all with them to the castle Blanche, and he never awakened until he was within the castle; and then they bound his hands and his feet, and gave him good meals and good drink, and brought him again to his strength and his fairness; but in his wits they could not bring him again, nor to know himself. Thus Sir Launcelot was there more than a year and a half, honestly arrayed, and fair faring withal. Then upon a day, this lord of that castle, Sir Bliaunt, took his arms on horseback, with a spear to seek adventures; and as he rode in a forest there met him two knights adventurous; the one was Sir Breuse Sans Pitie, and his brother, Sir Bertlot; and these two ran both at once upon Sir Bliaunt, and break both their spears upon his body, and then they drew out their swords, and made a great battle, and fought long together; but at the last Sir Bliaunt was sore wounded, and felt himself faint, and then he fled on horseback towards his castle. And as they came hurtling under the castle, where Launce-

lot lay in a window, and saw two knights laid upon Sir Bliaunt with their swords; and when Sir Launcelot saw that, yet as mad as he was, he was as sorry for his lord Sir Bliaunt. And then Sir Launcelot break his chains from his legs, and from his arms, and in his breaking he hurt both his hands; and so Sir Launcelot ran out at a postern, and there he met with the two knights that chased Sir Bliaunt, and there he pulled down Bertlot with his bare hands from his horse, and therewithal he writhed his sword out of his hands; and as he leapt up to Sir Breuse, and gave him such a buffet upon the head, that he tumbled backward over the horse's croup. And when Sir Bertlot saw his brother have such a fall, he gat a spear in his hand, and would have run Sir Launcelot through; that saw Sir Bliaunt, and struck off the hand of Sir Bertlot; and then Sir Breuse and Sir Bertlot gat their horses, and fled away. When Sir Selivant came, and saw what Sir Launcelot had done for his brother, then he thanked God, and so did his brother, that ever they did him any good; but when Sir Bliaunt saw that Sir Launcelot was hurt, with the breaking of his chains, then he was sorry that he had bound him. "Bind him no more," said Sir Selivant, "for he is happy and gracious." Then they made great joy of Sir Launcelot, and they bound him no more. And so he abode there half a year and more; and in a morning early Sir Launcelot was aware where came a great boar, with many hounds nigh him; but the boar was so big, that there might no hounds tear him, and the hunters came, after blowing their horns both on horseback and on foot; and, at the last, Sir Launcelot was aware where one of them alighted and tied his horse to a tree, and leaned his spear against the tree.

XVII

So came Sir Launcelot and found the horse bound to a tree, and a spear leaning against a tree, and a sword tied unto the saddle bow; and then Sir Launcelot leapt into the saddle, and gat that spear in his hand, and then he rode after the boar; and then Sir Launcelot was aware where the boar set his back unto a tree fast by a hermitage. Then Sir Launcelot ran at the boar with his spear; and therewith the boar turned him suddenly, and tore out the lungs and the heart of Sir Launcelot's horse; so Sir Launcelot fell to the earth,

and or ever Sir Launcelot might get from his horse, the boar tore him on the brawn of the thigh up to the huckle bone; and then Sir Launcelot was wrath, and up he gat him on his feet, and drew out his sword, and he smote off the boar's head at one stroke. And therewith came out the hermit; and, when he saw him have such a wound, then the hermit came unto Sir Launcelot, and bemoaned him, and would have had him unto his hermitage; but when Sir Launcelot heard him speak, he was so wrath with his wound, that he ran upon the hermit to have slain him. And then the hermit ran away: and when Sir Launcelot might not overtake him, he threw his sword after him; for Sir Launcelot might not go farther for bleeding. Then the hermit turned again, and asked Sir Launcelot how he was hurt? "Fellow," said Sir Launcelot, "this boar hath bitten me right sore." "Then come with me," said the hermit, "and I shall heal you." "Go thy way," said Sir Launcelot, "and deal not with me." And then the hermit ran his way fast, and in his way he met with a good knight with many men. "Sir," said the hermit, "here is fast by my place the goodliest man that ever I saw, and he is sore wounded with a boar, and yet he hath slain the boar; but well I wot," said the hermit, "and he be not holpen, that goodly man shall die of that wound, and that were full great pity." Then that knight, at the desire of the hermit, gat a cart, and in that cart that knight put the boar and Sir Launcelot; for Sir Launcelot was so feeble that they might right easily deal with him. And so Sir Launcelot was brought to the hermitage, and the hermit healed his wounds. But the hermit might not find Sir Launcelot sustenance, and so he impaired and waxed feeble, both of his body and of his wit for default of sustenance, and waxed more weaker than he was aforehand. And then upon a day Sir Launcelot ran his way into the forest, and by adventure came into the city of Corbin, where Dame Elaine was that had borne Galahad, Sir Launcelot's son. And so when he was entered into the town, he ran through the town into the castle, and then all the young men of the city ran after Sir Launcelot, and there they threw turfs at him, and gave him many sad strokes: and, as Sir Launcelot might reach any of them, he threw them, so that they would never more come into his hands; for of some he break their legs, and some their arms, and so fled into the castle. And then came out knights and squires

for to rescue Sir Launcelot, and when they beheld him, and looked upon his person, they thought they saw never so goodly a man; and when they saw so many wounds upon him, they all deemed that he had been a man of worship. And then they ordained clothes unto his body, and straw underneath him, and a little house, and then every day they would throw him meat, and set him drink; but there were few or none that would bring meat to his hands.

XVIII

So it befell, that King Pelleas had a nephew, whose name was Castor, and he desired of the king, his uncle, to be made a knight; and so, at the request of this Castor, the king made him knight at the feast of Candlemas. And when Castor was made knight, that same day he gave many gowns; and so Sir Castor sent for the fool, that was Sir Launcelot; and when he was come afore Sir Castor, he gave Sir Launcelot a robe of scarlet, and all that belonged unto him; and when Sir Launcelot was arrayed like a knight, he was the seemliest man in all the court, and none so well made. So, when he saw his time, he went into the garden, and there Sir Launcelot laid him down by a well, and slept. And so, at afternoon, Dame Elaine and her maidens came into the garden for to play them; and, as they ran up and down, one of Dame Elaine's maidens espied where lay a goodly man by the well sleeping, and anon showed him unto the Dame Elaine. "Peace," said Dame Elaine, "say no word"; and then she brought Dame Elaine where as he lay. And when Dame Elaine beheld, anon she fell in remembrance of him, and knew him verily for Sir Launcelot, and therewith she fell on weeping so heartily, that she sunk down to the ground; and when she had wept a great while, then she arose and called her maidens, and said she was sick. And so she went out of the garden, and went straight unto her father, and there she took him apart by himself, and then she said, "Oh, father, now have I need of your help: and but if that ye help me, farewell my good days for ever." "What is that, daughter?" said King Pelleas. "Sir," said she, "thus it is: in your garden I went to sport me, and there, by the well, I found Sir Launcelot du Lake sleeping." "I may not believe it," said King Pelleas. "Sir," said she, "truly he is there: and me seemeth that he should be defraught of

his wit." "Then hold you still," said King Pelleas, "and let me deal." Then the king called unto him such as he most trusted a four persons, and Dame Elaine, his daughter; and when they came to the well, and beheld Sir Launcelot, anon Dame Brisen knew him. "Sir," said Dame Brisen, "we must be wise and ware how we deal with him, for this knight is out of his mind; and if that we awake him rudely, what he will do we all know not, but ye shall abide, and I shall throw such an enchantment upon him, that he shall not awake within the space of an hour." And so she did. Then, within a little while after, King Pelleas commanded that all the people should avoid, that none should be in that way there as the King should come: and so when all this was done, these four men, and these ladies, laid hand upon Sir Launcelot, and so they bear him into a tower, and so into the chamber, where as was the holy vessel of Sancgreal; and, by force, Sir Launcelot was laid by that holy vessel. And then there came a holy man and uncovered the vessel; and so, by miracle, and by virtue of that holy vessel, Sir Launcelot was all healed and recovered: and, when he was awaked, he groaned and sighed sore, and complained greatly that he was passing sore.

XIX

And when Sir Launcelot saw King Pelleas and Dame Elaine, he waxed ashamed, and thus he said: "O, good Lord Jesu! how came I here: for God's sake, my lord, let me wit how I came here." "Sir," said Dame Elaine, "into this country ye came like a madman, all out of your wit, and here ye have been kept as a fool, and no creature here knew what ye were, till that, by fortune, a maid of mine brought me unto you, where, as ye lay sleeping by a well side; and anon, as I verily beheld you, I knew you, and then I told my father; and so ye were brought before this holy vessel, and, by the virtue of it, thus were ye healed." "O, Jesus! mercy," said Sir Launcelot, "if this be sooth, how many be there that know of my weakness?" "So God help me," said Dame Elaine, "no more but my father and I, and Dame Brisen." "Now, for Christ's love," said Sir Launcelot, "keep it secret, and let no man know it in the world. For I am sore ashamed that I have been thus miscarried: for I am banished out of the country of Logris for ever; that is to say, out

of the country of England." And so Sir Launcelot lay more than a fortnight or ever he might stir for soreness, and then, upon a day, he said unto Dame Elaine these words: "Fair lady, for your sake I have had much travel, care, and anguish; I need not to rehearse it, ye know well how, notwithstanding I know well that I have done foul to you, when I drew my sword upon you, for to have slain you on the morrow, when I had been with you: and all was the cause that ye and Dame Brisen made me to come to you, maugre my head; and, as ye say, that night Galahad, your son, was gotten." "That is truth," said Dame Elaine. "Now will ye, for my love," said Sir Launcelot, "go unto your father, and get me a place of him, wherein I may dwell; for in the court of King Arthur may I never come." "Sir," said Dame Elaine, "I will live and die with you, and only for your sake, if my life might not avail you, and that my death might avail you: wit ye well, I would die for your sake. And I will go to my father, and I am sure there is nothing that I can desire of him but I shall have it: and where ye be, my lord, Sir Launcelot, doubt ye not but I will be with you, with all the service that I may do." So forthwith she went unto her father, and said, "Sir, my lord, Sir Launcelot, desireth to be here by you, in some castle of yours." "Well, daughter," said the King, "sith it is his desire to abide in these Marches, he shall be in the castle of Bliaunt, and there shall ye be with him, and twenty of the fairest ladies that be in this country, and they shall be of the greatest blood; and also ye shall have ten knights with you; for, daughter, I will that ye wit, we all be honoured by the blood of the noble knight Sir Launcelot."

XX

Then went Dame Elaine unto Sir Launcelot, and told him how her father had devised for him and her. Then came the knight Sir Castor (that was nephew unto King Pelleas) unto Sir Launcelot, and asked him what was his name. "Sir," said Sir Launcelot, "my name is le Chevalier mal Fet: this is as much to say, the knight that hath trespassed." "Sir," said Sir Castor; "it may well be so, but me seemeth that your name should be Sir Launcelot du Lake; for, or now I have seen you." "Sir," said Launcelot, "ye are not as a gentle knight; I put, case my name were Sir Launcelot, and that it list me

not to discover my name, what should it grieve you to keep my counsel, and ye not hurt thereby. But wit ye well, and ever it lie in my power, I shall grieve you, and that I promise you truly." Then Sir Castor kneeled down, and asked Sir Launcelot mercy; "for I shall never utter what ye be, as long as ye be in these parts." Then Sir Launcelot pardoned him. And then after this King Pelleas, with ten knights, and Dame Elaine, and twenty ladies, rode unto the castle of Bliaunt, that stood in an island, enclosed with iron, with a fair water, deep and large. And, when they were there, Sir Launcelot let call it the Joyous Isle; and there he was called none otherwise but le Chevalier mal Fet, the knight that hath trespassed. Then Sir Launcelot let make him a shield all of sable, and a queen crowned in the midst, all of silver, and a knight clean armed, kneeling before her; and every day once, for any mirths that all the ladies might make him, he would look toward the realm of Logris, where as King Arthur and Queen Guenever were, and then would he fall on a-weeping, as though his heart should all to break. So it befell that time, that Sir Launcelot heard of a jousting fast by his castle, within six miles: then he called unto him a dwarf, and bid him go unto that jousting, and, or ever the knights depart, look that thou make there a cry, in hearing of all the knights that be there, "that there is a good knight in Joyous Isle, that is, the castle Bliaunt, and say that his name is le Chevalier mal Fet, that will joust against all knights that will come, and who that putteth that knight to the worst shall have a fair maiden and a ger-falcon."

XXI

So when this cry was made, unto Joyous Isle drew many knights, to the number of five hundred; and, wit ye well, that there was never seen in King Arthur's days one knight that did such deeds of arms as Sir Launcelot did three days together. For he had the better hand of five hundred knights, and yet there was none slain of them; and after that Sir Launcelot made them all a great feast. And, in the meanwhile came Sir Percivale de Galis and Sir Ector de Maris under the castle that was called the Joyous Isle, and so, as they beheld that fair castle, they would have gone into it, but they might not for the broad water, and bridge could they none

find. Then they saw, on that other side, a lady, with a sparrow-hawk upon her hand, and Sir Percivale called unto her, and asked her who was within that castle. "Fair knight," said the lady, "here within this castle is the fairest lady in this land, and her name is Dame Elaine; also we have in this castle the fairest knight and the mightiest man that is (I dare well say) now living, and he calleth himself le Chevalier mal Fet." "How came he into this Marches?" said Sir Percivale. "Truly," said the damsel, "he came into this country like a madman, with dogs and boys chasing him throughout the city of Corbin; and, by the holy vessel of the Sancgreal, he was brought into his wit again, but he will not do battle with no knight but by nine of the clock at morning or by noon. And if ye list to enter into the castle," said the damsel, "ye must ride unto the further side of the castle and there shall ye find a vessel that shall bear you and your horses." Then they departed, and came unto the vessel; and then Sir Percivale alighted, and said unto Sir Ector de Maris, "Ye shall abide me here, until I know what manner of knight he is, for it were a great shame unto us, inasmuch as he is but one knight, and we should both do battle with him." "Do as ye list," said Sir Ector de Maris, "here shall I abide you, until that I hear of you again. Then Sir Percivale passed the water, and when he came to the castle gate, he said to the porter, "Go thou unto the good knight within the castle, and tell him that there is come an errant-knight to joust with him." "Sir," said the porter, "ride ye within the castle, and there shall ye find a common place for jousting, that lords and ladies may behold you." So anon, as Sir Launcelot had warning, he was soon ready. And there Sir Percivale and Sir Launcelot encountered with such a might, and their spears were so rude, that both the horses and the knights fell to the ground; and then they avoided their horses and drew out their swords, and hewed away cantels of their shields, and hurtled together with their shields like two wild boars, and either wounded other passing sore; and at the last Sir Percivale spake first, when they had fought more than two hours: "Fair knight," said Sir Percivale, "I require thee tell me thy name? for I met never with such a knight as ye are." "Sir," said Sir Launcelot, "my name is le Chevalier mal Fet. Now tell me your name," said Sir Launcelot, "I require you as ye are a gentle knight."

"Truly," said Sir Percivale, "my name is Sir Percivale de Galis, which is brother unto the good knight Sir Lamoracke de Galis, and King Pellinore was our father, and Sir Aglovale is my brother." "Alas!" said Sir Launcelot, "what have I done, to fight with you, that are a knight of the Round Table, that sometime was your fellow in King Arthur's court."

XXII

And therewithal Sir Launcelot kneeled down upon his knees, and threw away his shield and his sword from him. When Sir Percivale saw him do so, he marvelled what he meant, and thus he said unto him: "Sir knight, whatsoever thou be, I require thee, upon the high order of knighthood, tell me your right name." Then Sir Launcelot answered and said, "So God me help, my name is Sir Launcelot du Lake, King Ban's son, of Benwicke." "Alas!" said Sir Percivale, "what thing have I done: I was sent by Queen Guenever for to seek you, and so I have sought you near this two years; and yonder is Sir Ector de Maris, your brother, abideth me on the other side of the water. Now, sir, I pray you, for God's sake," said Sir Percivale, "forgive me mine offence that I have done." "It is soon forgiven," said Sir Launcelot. Then Sir Percivale sent for Sir Ector de Maris. And when Sir Launcelot had a sight of him, he ran unto him, and took him in his arms; and then Sir Ector kneeled down, and either wept upon other, that all had great pity to behold them. Then came Dame Elaine, and there she made them the greatest cheer that she could devise; and there she told Sir Ector and Sir Percivale how and in what manner Sir Launcelot came into that country, and how he was there healed. And there it was known how long Sir Launcelot was with Sir Bliaunt and with Sir Selivant, and how he first met with them, and how he departed from them because of a boar; and how the hermit healed Sir Launcelot of his great wounds, and how that he came to Corbin, and thereafter to the court again.

THE BOOK OF SIR GALAHAD

AT the vigil of Pentecost, when all the fellowship of the Round Table were come unto Camelot, and there they all heard their service, and then all the tables were covered, ready to set thereon the meat, right so entered into the hall a full fair gentlewoman on horseback, that had ridden full fast, for her horse was all besweat. Then she there alighted, and came before King Arthur and saluted him. And then the king said, "Damsel, God bless you." "Sir," said she, "for God's sake show me where Sir Launcelot is." "Yonder may ye see him," said King Arthur. Then she went unto Sir Launcelot, and said, "Sir Launcelot, I salute you on King Pelleas' behalf, and I require you to come with me hereby into a forest." Then Sir Launcelot asked her with whom she dwelled. "I dwell," said she, "with King Pelleas." "What is your will with me?" said Sir Launcelot. "Ye shall know and understand," said she, "when ye come thither." "Well," said he, "I shall gladly go with you." So Sir Launcelot bade his squire to saddle his horse, and bring his armour; and in all the haste he did his commandment. Then came the queen unto Sir Launcelot, and said, "Will ye leave us at this high feast?" "Madame," said the gentlewoman, "wit ye well he shall be with you tomorrow by dinner-time." "If I wist," said the queen, "that he should not be with us here tomorrow, he should not go with you by my good will." Right so departed Sir Launcelot with the gentlewoman, and rode till they came into a forest, and into a great valley, where he saw an abbey of nuns, and there was a squire ready to open the gates: and so they entered in and descended from their horses, and there came a fair fellowship about Sir Launcelot and welcomed him, and were passing glad of his coming; and then they led him into the abbess's chamber, and unarmed him. Right so he saw, lying upon a bed, two of his cousins, Sir Bors and Sir Lionel, and then he awaked them; and when they saw him they made great joy. "Sir," said Sir Bors unto Sir Launcelot, "what adventure hath

brought you hither, for we weened tomorrow to have found you at Camelot." "So God me help," said Sir Launcelot, "a gentlewoman hath brought me hither, but I know not the cause." In the meanwhile, as they stood thus talking together, there came in twelve nuns, which brought with them Galahad, the which was passing fair and well made, thus scarcely men in the world might not find his match. And all those ladies wept. "Sir," said the ladies, "we bring here this child, the which ye have nourished; and we pray you for to make him a knight, for of a more worthier man's hand may he not receive the order of knighthood." Sir Launcelot beheld that young squire, and saw he was seemly and demure as a dove, with all manner of good features, that he weened of his age never to have seen so fair a man of form. Then said Sir Launcelot, "Cometh this desire of himself?" He and all, they said, "Yea." "Then shall he," said Sir Launcelot, "receive the high order of knighthood as tomorrow at the reverence of the high feast." That night Sir Launcelot had passing good cheer, and on the morrow, at the hour of prime, at Galahad's desire, he made him a knight, and said, "God make him a good man, for beauty faileth him not as any that liveth."

II

"Now, fair sir," said Sir Launcelot, "will ye come with me unto the court of my lord King Arthur?" "Nay," said he, "I will not go with you as at this time." Then he departed from them, and took his two cousins with him; and so they came unto Camelot, by the hour of nine on Whitsunday morning. By that time the king and queen were gone to the minster to hear their service; then the king and the queen were passing glad of Sir Bors and Sir Lionel, and so was all the fellowship. So when the king and all the knights were come from the service, the barons espied in the sieges of the Round Table all about written with letters of gold, "Here ought to sit he;" and "He ought to sit here." And thus they went so long, until they came unto the Perilous Siege, where they found letters newly written of gold, and said: "Four hundred winters, and four and fifty (A.D. 454) accomplished, after the passion of our Lord Jesus Christ, ought this siege to be fulfilled." Then they all said, "This is a full marvellous thing, and an adventurous." "In the name

of God!" said Sir Launcelot; and then he accounted the term of the writing, from the birth of our Lord unto that day. "It seemeth me," said Sir Launcelot, "this Siege ought to be fulfilled this same day; for this is the feast of Pentecost, after the hundred and four and fiftieth year; and if it would please all parties, I would that none of these letters were seen this day, till he be come that ought to achieve this adventure." Then made they for to ordain a cloth of silk for to cover these letters in the Perilous Siege. Then the king had haste unto dinner. "Sir," said Sir Kaye, the steward, "if ye go now unto your meat, ye shall break the old custom of your court; for ye have not used upon this day to sit at your meat, or that ye have seen some adventure." "Ye say truth," said King Arthur, "but I had so great joy of Sir Launcelot and of his cousins, which be come to the court whole and sound, that I bethought me not of mine old custom." So as they stood speaking, in came a squire, and said unto the king, "Sir, I bring unto you marvelous tidings." "What be they?" said King Arthur. "Sir, there is here beneath, at the river, a great stone, which I saw float above the water, and therein saw I a sword sticking." "Then," said the king, "I will see that marvel." So all the knights went with him, and when they came unto the river, they found there a stone floating, as if it had been of red marble, and therein stuck a fair and a rich sword, and in the pommel thereof were precious stones wrought with subtle letters of gold. Then the barons read the letters, which said in this wise:— "Never shall man take me hence, but only he by whom I ought to hang, and he shall be the best knight of the world." When the king had seen these letters, he said unto Sir Launcelot, "Fair sir, this sword ought to be yours; for I am sure that ye be the best knight of the world." Then Sir Launcelot answered soberly, "Certainly, sir, it is not my sword; also, sir, wit ye well I have no hardiness to set my hand to it, for it belongeth not to hang by my side: also, who assayeth for to take that sword, and faileth of it, he shall receive a wound by that sword, that he shall not be whole long after. And I will that ye wit that this same day will be the adventures of the Sancgreal (that is called the holy vessel) begin."

III

"Now, my fair nephew," said the king unto Sir Gawaine, "assay ye once for my love." "Sir," said he, "save your grace, I shall do that." "Sir," said the king, "assay to take the sword at my command." "Sir," said Sir Gawaine, "your command I will obey." And therewithal he took the sword by the handle, but he might not stir it. "I thank you," said King Arthur unto Sir Gawaine. "My lord Sir Gawaine," said Sir Launcelot, "now wit ye well this sword shall touch you so sore, that ye shall will ye had never set your hand thereto, for the best castle of this realm." "Sir," said Sir Gawaine, "I might not withstand mine uncle's will and commandment." But when King Arthur heard this, he repented it much: and then he bade Sir Percivale that he should assay for his love, and he said gladly for to bear Sir Gawaine fellowship. And therewithal he set his hand upon the sword, and drew at it strongly; but he might not once move it. Then were there no more that durst be so hardy to set their hands thereto. "Now may ye go unto your dinner," said Sir Kaye unto King Arthur, "for a marvelous adventure have ye seen." So the King and all his knights went unto the court, and every knight knew his own place, and set them therein: and the young men that were no knights served them. So when they were served, and all the sieges fulfilled, save only the Perilous Siege. And there befel a marvellous adventure, that all the doors and the windows of the palace shut by themselves; but, for all that, the hall was not greatly darkened, and therewith they were all abashed both one and other. Then King Arthur spake first and said: "By God, fair fellows and lords, we have seen this day marvels; but or night I suppose we shall see greater marvels." In the meanwhile came in a good old man and an ancient, clothed all in white; and there was no knight that knew from whence he came. And with him he brought a young knight, both on foot, in red arms, without sword or shield, save a scabbard hanging by his side, and these words he said: "Peace be with you, fair lords." Then the old man said unto King Arthur, "Sir, I bring you here a young knight that is of king's lineage, and of the kindred of Joseph of Arimathy; wherefore the marvels of this court, and of strange realms, shall be fully accomplished."

IV

The King was right glad of his words, and said unto the good man, "Sir, ye be right heartily welcome, and the young knight with you." Then the old man made the young knight to unarm him, and he was in a coat of red sandal, and bear a mantle upon his shoulder, that was furred with fine ermines, and put that upon him: and the old man said unto the young knight, "Sir, follow after." And anon he brought him unto the Perilous Siege, where beside Sir Launcelot; and the good old man lift up the cloth, and found there letters that said, "This is the siege of Sir Galahad, the good knight." "Sir," said the old man, "wit ye well this place is yours." And then he set him down surely in that siege, and then he said to the old man, "Sir, ye may now go your way, for ye have well done that ye were commanded to do; and recommend me unto my grandsire King Pelleas, and unto my Lord Pechere, and say unto them on my behalf, 'that I shall come and see them as soon as I may.'" So the good man departed, and there met him twenty noble squires, and so they took their horses and went their way. Then all the knights of the Round Table marveled them greatly of Sir Galahad, that he durst sit there in that Perilous Siege, and was so tender of age; and wist not from whence he came, but only by God, and said he, "This is by whom the Sancgreal shall be achieved, for there sat never none but that he were mischieved." Then Sir Launcelot beheld his son, and had great joy of him. Then Sir Bors told his fellows, "Upon pain of my life, this young knight shall come unto great worship." This noise was great in all the court, so that it came to the queen: then she had great marvel what knight it might be, that durst adventure him to sit in the Perilous Siege. Many said unto the queen, that he resembled much unto Sir Launcelot. "I may well suppose," said the queen, "that Sir Launcelot begat him upon King Pelleas' daughter, which was by enchantment, and his name is Sir Galahad: I would fain see him," said the queen, "for he must needs be a nobleman, for so is his father that him begat; I report me unto all the knights of the Round Table." So when dinner was done, and that the king and all were risen, the king went unto the Perilous Siege, and lift up the cloth, and found there the name of Sir Galahad; and then he

showed it unto Sir Gawaine, and said: "Fair nephew, now we have among us Sir Galahad, the good knight, that shall worship us all; and upon pain of my life, he shall achieve the Sancgreal, as Sir Launcelot hath done us to understand." Then came King Arthur unto Sir Galahad, and said, "Sir, ye be welcome, for ye shall move many good knights unto the quest of the Sancgreal, and ye shall achieve that never knight might bring to an end." Then the king took him by the hand, and went down from the palace, to show Sir Galahad the adventure of the stone.

V

The queen heard thereof, and came after with many ladies, and showed the stone which hoved on the water. "Sir," said the king to Sir Galahad, "here is a great marvel as ever I saw, and right good knights have assayed and failed." "Sir," said Sir Galahad, "that is no marvel, for this adventure is not theirs, but mine; and for the surety of this sword I brought none with me, for here by my side hangeth the scabbard." And anon he laid his hand on the sword, and lightly drew it out of the stone, and then he put it into the scabbard, and said unto the king: "Now it goeth better than it did aforehand." "Sir," said the king, "then a shield God shall send unto you." "Now have I," said Sir Galahad, "that sword that sometime was belonging unto the good knight Sir Balin le Savage, and he was a passing good man of his hands; and with that sword he slew his brother Balan, and that was great pity, for he was a good knight, and either slew other through a notorious stroke that Sir Balan gave unto my grandfather, King Pelleas, the which is not yet whole, nor shall not be till I heal him." Therewith the king and all other espied where came riding down the river a lady on a white palfrey, towards them, and she saluted the king and the queen, and asked if Sir Launcelot was there: and then Sir Launcelot answered himself —"I am here, fair lady." Then she said, all weeping, "Your great doings be changed since today in the morning." "Damsel, why say ye so?" said Sir Launcelot. "I say you sooth," said the damsel, "for ye were this day the best knight in the world; but who should say so now should be openly proved a liar, for there is one better than ye, and well is it proved by the adventure of the sword, whereto ye

durst not set your hand, and that is the change and leaving of your name; wherefore I make unto you a remembrance, that ye shall not ween from henceforth that ye be the best knight of the world." "As touching that," said Sir Launcelot, "I know well I was never the best."

"Yes," said the damsel, "that were ye, and yet are of any sinful man of the world: and sir, King Nacien, the hermit, sendeth thee word that to thee shall befall the greatest worship that ever befell king in Britain, and shall tell you wherefore, for this day the Sancgreal appeared in this thy house, and fed thee and all thy fellowship of the Round Table." And so the damsel took her leave, and departed the same way that she came.

VI

"Now," said the king, "I am sure at this quest of the Sancgreal, shall all ye of the Round Table depart, and never shall I see you again whole together; therefore I will see you all whole together in the meadow of Camelot, for to joust and to tourney, that after your death men may speak of it, that such good knights were wholly together such a day." And unto that counsel, and at the king's request, they accorded all, and took on their harness that longed to jousting. But all the meaning of the king was to see Sir Galahad proved, for the king deemed he should not lightly come again unto the court after his departing: so were they all assembled in the meadow, both more and less. Then Sir Galahad, by the prayer of the king and the queen, did upon him a noble jesserance, and also he did on his helm, but shield would he take none, for no prayer of the king. And then Sir Gawaine and other knights prayed him for to take a spear, and so he did: and the queen was in a tower with all her ladies to behold that tournament. There Sir Galahad dressed him in the middest of the meadow, and there he began to break spears marvellously, that all men had wonder of him, for he there surmounted and exceeded all other knights, for within a little while he had thrown down many good knights of the Round Table, save twain, that was Sir Launcelot and Sir Percivale.

VII

Then the king, at the queen's request, made him to alight and to unlace his helm, that Queen Guenever might see him in the visage: and when she beheld him she said, "Soothly I dare say that Sir Launcelot begat him, for never two men resembled more in likeness, therefore it is no marvel though he be of great prowess." So a lady that stood by the queen said, "Madam, for God's sake ought he of right to be so good a knight." "Yea forthwith," said the queen, "for he is of all parties come of the best knights of the world, and of the highest lineage, for Sir Launcelot is come but of the eighth degree from our Lord, Jesu Christ, and Sir Galahad is of the ninth degree of our Lord, Jesu Christ, therefore I dare well say that they be the greatest gentlemen of all the world." And then the king and all the estate went home unto Camelot's minster: and so, after that they went to supper, and every knight sat in their place as they were before-hand, then anon they heard cracking and crying of thunder, that they thought the place should all to rive. In the midst of the blast entered a sunbeam more clear by seven times than ever they saw day, and all they were alighted of the grace of the Holy Ghost. Then began every knight to behold other, and either saw other by their seeming fairer than ever they saw other, not for then there was no knight that might speak any word a great while; and so they looked every man on other as they had been dumb. Then there entered into the hall the Holy Grail covered with white samite, but there was none that might see it, nor who bare it, and there was all the hall fulfilled with great odours, and every knight had such meat and drink as he best loved in this world, and when the Holy Grail had been borne through the hall, then the holy vessel departed suddenly, that they wist not where it became. Then had they breath to speak, and then the king yielded thanks unto God of his grace that he had sent them. "Certainly," said King Arthur, "we ought greatly to thank our Lord, Jesus Christ, for that he hath showed us this day at the reverance of this high feast of Pentecost." "Now," sair Sir Gawaine, "we have been served this day of meats and drinks we thought on, but one thing beguiled us, we might not see the Holy Grail, it was so preciously covered, wherefore I will make here a

vow, that tomorrow, without any longer abiding, I shall labour in quest of the Sancgreal, that I shall hold me out a twelvemonth and a day, or more if need be, and never shall I return again unto the court till I have seen it more openly than it hath been seen here. And if I may not speed I shall return again, unto the court till I have seen it more openly than it hath been seen here. And if I may not speed I shall return again, as he that may not be against the will of our Lord, Jesus Christ." When they of the Round Table heard Sir Gawaine say so, they arose the most part of them and avowed the same. And anon as King Arthur heard this, he was greatly displeased, for he wist well that they might not gainsay their vows. "Alas," said King Arthur unto Sir Gawaine, "ye have nigh slain me with the vow and promise that ye have made, for through you ye have bereft me of the fairest fellowship, and the truest of knighthood, that ever were seen together in any realm of the world, for when they shall depart from hence I am sure that all shall never meet more in this world, for there shall many die in the quest, and so it forethinketh me a little, for I have loved them as well as my life; wherefore it shall grieve me right sore the separation of this fellowship, for I have had an old custom to have them in my fellowship."

VIII

And therewith the tears fell into his eyes, and he said, "Sir Gawaine, Sir Gawaine, ye have set me in great sorrow, for I have great doubt that my true fellowship shall never meet more here again." "Ah," said Sir Launcelot, "comfort yourself, for it shall be unto us as a great honour, and much more than if we died in any other places, for of death we be sure." "Ah, Sir Launcelot," said the King, "the great love that I have had unto you all the days of my life, maketh me to say such doleful words; for never Christian king had never so many worthy men at his table as I have had this day at the Round Table, and that is to me great sorrow." When the queen, ladies, and gentlewomen wist these tidings, they had such sorrow and heaviness, that no tongue might tell it, for those knights had holden them in honour and charity; but among all other Queen Guenever made great sorrow. "I marvel," said she, "my lord will suffer them to depart from him." Thus was all the court troubled, because those

knights should depart; and many of those ladies that love knights would have gone with their lovers: and so had they done, had not an old knight come among them in religious clothing, and then he spake all on high and said, "Fair lords, that have sworn in the Quest of the Sancgreal, thus sendeth your nation the hermit word, that none in this quest lead lady nor gentlewoman with him, for it is not to do in so high a service as they labour in; for I warn you plain, he that is not clean out of sin, he shall not see the mysteries of our Lord Jesu Christ." For this cause they left their ladies and gentlewomen. After this the queen came unto Sir Galahad, and asked him of whence he was, and of what country. He told her of whence he was, and son unto Sir Launcelot she said he was; as to that he said neither yea nor nay. "So God me help," said the queen, "of your father ye need not to shame you, for he is the goodliest knight, and of the best men come, and of the race of all parts of kings, and of so therefore ye ought of right to be of your deeds a passing good man, and certainly," she said, "ye resemble him much." Then was Sir Galahad a little ashamed, and said unto the queen, "Madam, inasmuch as ye know it of a certainty, wherefore do ye ask it of me? For he that is my father shall be known openly, and all betimes." And then they went to rest them; and, in the honour of the highness of Sir Galahad, he was led into King Arthur's chamber, and there he rested him in his own bed. And, as soon as it was daylight, the king arose; for he had taken no rest of all that night for sorrow. Then went he unto Sir Gawaine, and unto Sir Launcelot, that were risen for to hear mass. And then King Arthur said again, "Ah! Sir Gawaine, Sir Gawaine! ye have betrayed me; for never shall my court be amended by you, but ye will never be sorry for me as I am for you." And therewith the tears began to run down by his visage, and therewith the king said, "Ah! knight, Sir Launcelot! I require thee that thou will counsel me, for I would this quest were undone, and it might be." "Sir," said Sir Launcelot, "ye saw yesterday so many worthy knights that then were sworn, that they may not leave it in no manner of wise." "That wot I will," said the king, "but it shall so heavy me their departing, that I wot well that there shall no manner of joy remedy me." And then the king and the queen went to the minster; so anon Sir Launcelot and Sir Gawaine

commanded their men to bring their arms; and when they were all armed, save their shields and their helms, then they came to their fellowship, which all were ready in the same wise for to go to the minster to hear their service. Then, after the service was done, the King would wit how many had taken the quest of the Sancgreal, and to account them he prayed them all. Then found they by tale an hundred and fifty, and all were knights of the Round Table: and then they put on their helms and departed, and recommended them all wholly unto the queen, and there was weeping and great sorrow. Then the queen departed into her chamber, so that no man should perceive her great sorrows. When Sir Launcelot missed the queen he went into her chamber, and when she saw him, she cried aloud, "O! Sir Launcelot! ye have betrayed me and put me to death, for to leave thus my lord." "Ah! madam," said Sir Launcelot, "I pray you be not displeased, for I shall come again as soon as I may with my worship." "Alas!" said she, "that ever I saw you; but He that suffered death upon the cross for all mankind be to you good conduct and safety, and all the whole fellowship." Right so departed Sir Launcelot, and found his fellowship that abode his coming: and so they mounted upon their horses, and rode through the streets of Camelot, and there was weeping of the rich and poor, and the King returned away, and might not speak for weeping. So within a while they came to a city and a castle that hight Vagon; there they entered into the castle. And the lord of that castle was an old man, that hight Vagon, and he was a good man of his living, and set open the gates, and made them all the good cheer that he might. And so, on the morrow, they were all accorded that they should depart every each from other. And then they departed on the morrow with weeping and mourning cheer, and every knight took the way that him best liked.

IX

Now rideth Sir Galahad yet without shield, and so he rode four days without any adventure; and, at the fourth day, after even-song, he came to a white abbey, and there he was received with great reverence, and led to a chamber, and there he was unarmed; and then was he ware of two knights of the Round Table, one was King Bagdemagus, and the other was Sir Uwaine; and when they saw

him they went unto him, and made of him great solace, and so they went to supper. "Sir," said Sir Galahad, "what adventure brought you hither?" "Sir," said they, "it is told us that within this place is a shield that no man may bear about his neck, but if that he be mischieved or dead within three days, or else maimed forever." "Ah! sir," said King Bagdemagus, "I shall bear it tomorrow for to essay this strange adventure." "In the name of God," said Sir Galahad. "Sir," said King Bagdemagus, "and I may not achieve the adventure of this shield, ye shall take it upon you, for I am sure ye shall not fail." "Sir," said Sir Galahad, "I agree right well thereto, for I have no shield." So on the morrow they arose and heard mass; then King Bagdemagus asked where the adventurous shield was. Anon a monk led him behind an altar, where the shield hung as white as any snow, but in the midst was a red cross. "Sir," said the monk, "this shield ought not to hang about any knight's neck, but he be the worthiest knight of the world, and therefore I counsel you knights to be well advised." "Well," said King Bagdemagus, "I wot well that I am not the best knight of the world, but yet shall I essay to bear it." And so he bare it out of the monastery, and then he said unto Sir Galahad, "If it will please you, I pray you abide here still, till ye know how I shall speed." "I shall abide you here," said Sir Galahad. Then King Bagdemagus took with him a squire, the which should bring tidings unto Sir Galahad how he sped. Then when they had ridden a two mile, and came in a fair valley before a hermitage, then they saw a goodly knight come from that party in white armour, horse and all, and he came as fast as his horse might run, with his spear in the rest, and King Bagdemagus dressed his spear against him, and brake it upon the white knight; but the other struck him so hard, that he brake the mails, and thrust him through the right shoulder, for the shield covered him not as at that time; and so he bear him from his horse, and therewith he alighted and took the white shield from him, saying, "Knight, thou hast done thyself great folly, for this shield ought not to be borne but by him that shall have no peer that liveth." And then he came to King Bagdemagus' squire and said, "Bear this shield unto the good knight, Sir Galahad, that thou left in the abbey, and greet him well from me." "Sir," said the squire, "what is your name?"

"Take thou no heed of my name," said the knight, "for it is not for thee to know, nor none earthly man." "Now, fair sir," said the squire, "at the reverence of Jesu Christ tell me for what cause this shield may not be borne, but if the bearer thereof be mischieved." "Now sith thou hast conjured me so," said the knight, "this shield behoveth to no man but unto Sir Galahad." Then the squire went unto King Bagdemagus, and asked him whether he were sore wounded or not. "I am sore wounded," said he, "and full hardly I shall escape from the death." Then he set his horse, and brought him with great pain to an abbey: then was he taken down softly and unarmed, and laid in a bed, and his wound was looked unto; for he lay there long, and escaped hard with his life.

X

"Sir Galahad," said the squire, "that knight that wounded King Bagdemagus sendeth you greeting, and bid that ye should bear this shield, wherethrough great adventures shall befall." "Now blessed be God and fortune," said Sir Galahad, and then he asked for his armour, and mounted upon his horse, and hung the white shield about his neck, and commended them to God. And Sir Uwaine said he would bear him fellowship if it please him. "Sir," said Sir Galahad, "that may ye not, for I must go alone, save this squire, that shall bear me fellowship": and so departed Sir Uwaine. Then within awhile came Sir Galahad there as the white knight abode him by the hermitage, and every each saluted other courteously. "Sir," said Sir Galahad, "by this shield have been full many marvels." "Sir," said the knight, "it befell after the passion of our Lord Jesu Christ thirty years that Joseph of Arimathy, the gentle knight that took down our Lord from the cross, and at that time he departed from Jerusalem with a great part of his kindred with him. And so they laboured till they came to a city, that hight Sarras; and, at that same hour that Joseph came unto Sarras, there was a king, that hight Evelake, that had great war against the Saracens, and in especial against one Saracen, the which was King Evelake's cousin, a rich and mighty king; the which marched nigh this land, and his name was called Tollome le'Feintes: so upon a day these two met to do battle.

"Then Joseph, the son of Joseph of Arimathy, went unto King Evelake, and told him that he would be discomfited and slain, but if he left his belief of the old law, and believed upon the new law. And then he showed him the right belief of the Holy Trinity, the which he agreed with all his heart, and then this shield was made for King Evelake, in the name of Him that died upon the cross. And then, through his good belief, he had the better of King Tollome; for when King Evelake was in the battle, there was a cloth set before the shield; and, when he was in the greatest peril, he put away the cloth, and then anon his enemies saw a figure of a man upon the cross, wherethrough they were discomforted. And so it befell that a man of King Evelake's had his hand smitten off, and bear his hand in his other hand. And Joseph called that man unto him, and bid him go with good devotion and touch the cross: and as soon as that man had touched the cross with his hand, it was as whole as ever it was before. Then soon after there befell a great marvel that the cross of the shield at one time vanished away, that no man wist where it became. And then was the King Evelake baptised, and, for the most part, all the people of that city. So, soon after, Joseph would depart, and King Evelake would go with him, whether he would go or not. And so by fortune they came into this land, which at that time was called Great Britain, and there they found a great felon paynim that put Joseph in prison. And so, by fortune, tidings came unto a worthy man, that hight Mondrames, and he assembled all his people, for the great renown that he had heard of Joseph, and so he came unto the land of Great Britain, and deserted his felon paynim, and consumed him, and therewith delivered Joseph out of prison; and after that all the people were turned to the Christian faith.

XI

"Not long after that Joseph was laid in his death-bed, and when King Evelake saw that he made great sorrow and said, "For thy love I have left my country, and sith thou shall out of this world, leave me some token that I may think on thee." "That will I do right gladly," said Joseph: "now bring me the shield that I took from you when ye went into the battle against King Tollome."

Then Joseph bled sore at the nose, that he might not by no means be stenched; and thereupon that same shield be made a cross of his own blood. "Now may ye see a remembrance that I love you; for ye shall never see this shield but ye shall think of me, and it shall be always as fresh as it is now, and never shall no man bear this shield about his neck but he shall repent it, unto the time that Sir Galahad, the good knight, bear it, and the last of my lineage shall have it about his neck, the which shall do many marvellous deeds." "Now," said King Evelake, "where shall I put this shield, that this worthy knight may have it?" "Ye shall have it there at Nacien, where the hermit shall be put after his death; for thither shall the good knight come the fifteenth day after that he shall receive the order of knighthood, and so that day that they set, is this time that ye have his shield; and in the same abbey lieth Nacien, the hermit." And then the white knight vanished away. Anon as the squire had heard these words, he alighted from his hackney, and kneeled down at Sir Galahad's feet, and besought him that he might go with him till that he had made him a knight. "If I would not refuse you, and then will ye make me a knight," said the squire, "and that high order, by the grace of God, shall be well set upon me." And Sir Galahad granted him, and then they returned again unto the abbey that they came from. And there men made full great joy of Sir Galahad: and anon as he was alighted, there was a monk brought him unto a tomb in a churchyard, whereas was such a noise that who heard it should very nigh be made to lose his strength. "And, sir," said he, "I deem it is a fiend."

XII

"Now lead me thither," said Sir Galahad. And so they did, all armed save his helm. "Now," said the good man, "go to the tomb, and lift it up." And so he did, and heard a great noise, and piteously he said, that all men might hear it, "Sir Galahad, the servant of God, come thou not near me, for thou shalt make me go again there where I have been so long." But Sir Galahad was nothing afraid, but quickly lift up the stone, and there came out a foul smoke, and after he saw the foulest figure leap out thereof that ever he saw in the likeness of a man, and then he blest him, and wist well that it

was a fiend of hell. Then heard he a voice that said, "Galahad, I see thereabout thee so many angles, that my power may not hurt thee." Right so Sir Galahad saw a body, all armed, lie in the tomb, and beside him there lay a sword. "Now, fair brother," said Sir Galahad, "let us remove this cursed body: for it is not worthy to lie in the churchyard, for he was a false Christian man." And therewith they all departed and went to the abbey. And anon as he was unarmed, a good man came and set him down by him, and said, "Sir, I shall tell you what betokeneth all that ye saw. That covered body betokeneth the hardness of the world, and the great sin that our Lord found in the world; for there was such wretchedness, that the father loved not the son, nor the son loved not the father, and that was one of the causes that our Lord took flesh and blood of a clean maiden; for our sins were so great at that time, that well nigh all was but wickedness." "Truly," said Sir Galahad, "I believe you are right well." So Sir Galahad rested him there all that night, and on the morrow he made the squire a knight, and asked him his name, and of what kindred he was come. "Sir," said he, "men call me Melias de Lile, and I am the son of the King of Denmark." "Now, fair sir," said Sir Galahad, "sith ye be come of kings and queens, now look that knighthood be well set upon you, for ye ought to be a mirror unto all chivalry." "Sir," said Melias, "ye say sooth; but, sir, sith ye have made me a knight, ye must of right grant me my first desire that is reasonable." "Ye say sooth," said Sir Galahad. "Then," said Sir Melias, "that ye will suffer me to ride with you in this Quest of the Sancgreal, till some adventure do part us." "I grant you," said Sir Galahad.

The men brought Sir Melias his armour, and his spear, and his horse; and so Sir Galahad and he rode forth all that week ere they found any adventure. And then upon a Monday, in the morning, as they were departing from an abbey, they came unto a cross which departed two ways; and on that cross were letters written, that said thus: "Now ye knights-errant, the which goeth for to seek adventures, see here two ways, that one way defendeth thee, that thou go not that way, for he shall not go out of that way again, but if he be a good man, and a worthy knight; and if thou go on the left hand, thou shalt not there lightly win prowess, for thou shalt in this way

be soon assayed." "Sir," said Sir Melias unto Sir Galahad, "if liketh you to suffer me for to take the way on the left hand, tell it me, for there I shall well prove my strength." "It were better," said Sir Galahad, "that ye rode not that way, for I deem I should better escape in that way than ye." "Nay, I pray you, my lord, let me have that adventure." "Take it in God's name," said Sir Galahad.

XIII

And then Sir Melias rode into an old forest, and therein he rode two days and more, and then he came into a fair meadow, and there was a fair lodge of boughs, and then he espied in that lodge a chair, wherein was a crown of gold, subtly wrought; also there were cloths covered upon the earth, and many delicious meats were set thereon. Sir Melias beheld this adventure, and thought it marvellous, but he had no hunger; but of the crown of gold he took much keep, and therewith he stooped down and took it up, and rode his way with it. And anon he saw a knight come riding after him, that said, "Knight, set down that crown which is not yours, and therefore defend you." Then Sir Melias blessed him, and said, "Fair Lord of heaven, help and save thy new-made knight." And then they let their horses run as fast as they might, so that the other knight smote Sir Melias through the hawberk and through the left side, that he fell to the earth nigh dead; and then he took the crown and went his way, and Sir Melias lay still, and had no power to stir.

In the meanwhile, by fortune, there came Sir Galahad, and found him there in peril of death, and then he said, "Ah! Sir Melias, who hath wounded you? therefore it had been better to have ridden that other way." And when Sir Melias heard him speak, he said, "Sir, for God's love, let me not die in this forest, but bear me unto the abbey here beside, that I may be confessed and have my rites." "It shall be done," said Sir Galahad, "but where is he that hath wounded you?" With that Sir Galahad heard in the leaves cry on high, "Knight, keep thee from me." "Ah! sir," said Sir Melias, "beware, for that is he that hath slain me." Sir Galahad answered, "Sir knight, come on at your peril." Then either dressed them to other, and came together as fast as their horses might run; and Sir Galahad smote him so that his spear went through his shoulder,

and smote him down off his horse, and in the falling Sir Galahad's spear broke. With that came out of the leaves another knight, and broke a spear upon Sir Galahad, or he might turn him; and then Sir Galahad drew out his sword, and smote off the left arm of him, so that it fell unto the ground, and then he fled, and Sir Galahad followed fast after him. And then he returned again unto Sir Melias, and there he alighted and dressed him softly upon his horse before him; for the truncheon of the spear was in this body, and Sir Galahad started up behind him, and held him in his armour, and so brought him to an abbey, and there he unarmed him, and brought him to his chamber, and then he asked for the Sacrament of his Saviour. And when he had received him, he said unto Sir Galahad, "Sir, let death come when it pleaseth God." And therewith he drew out the truncheon of the spear out of his body, and then he swooned. Then came there an old monk, which had been sometime a knight, and beheld Sir Melias, and anon he ransacked him, and he said unto Sir Galahad, "I shall heal him of his wound, by the grace of God, within the space of seven weeks." Then was Sir Galahad glad, and unarmed him, and said, "He should abide there three days." And he asked Sir Melias "how it stood with him?" Then he said he was turned unto healing, God be thanked.

XIV

"Now will I depart," said Sir Galahad, "for I have much in hand; for many good knights be full busy about it; and this knight and I were in the same quest of the Sancgreal." "Sir," said a good man, "for his sin he was thus wounded; and I marvel," said the good man to Sir Melias, "how ye durst take upon you so rich a thing as the high order of knighthood without clean confession, and that was the cause ye were so bitterly wounded: for the way on the right hand betokeneth the high way of our Lord Jesus Christ, and the way of a true and good liver; and the other way betokeneth the way of sinners and misbelievers; and, when the devil saw your pride and presumption for to take you in the quest of the Holy Sancgreal, that made you for to be overthrown; for it may not be achieved but by virtuous living: also, the writing on the cross was a signification of heavenly deeds, and of knightly deeds in God's works; and pride is

the head of all deadly sins, that caused this knight to depart, Sir Galahad; and where thou tookest the crown of gold thou sinned in covetousness and in theft, and these were no knight's deeds: and the two knights which fought with this holy knight, Sir Galahad, doth signify the two deadly sins which were entirely in you, but they might not withstand Sir Galahad, for he is without deadly sin." Now departed Sir Galahad from thence, and commended him all unto God. Sir Melias said, "My lord, Sir Galahad, as soon as I may ride I shall see you." "God send you good help," said Sir Galahad. And so he took his horse and departed, and rode many journeys forward and backward, as adventure would lead him; and at the last it happened him to depart from a place or a castle, that was named Abblasour, and he had not heard no mass, the which he was always wont to hear or that he depart out of any castle or place, and kept that for a custom. Then Sir Galahad came unto a mountain, where he found an old chapel, and found there nobody; for all was desolate. And there he kneeled before the altar, and besought God of wholesome counsel. So as he prayed he heard a voice that said thus: "Go now, thou adventurous knight unto the Castle of Maidens, and there do thou away all the wicked customs."

XV

Then as Sir Galahad heard this he thanked God, and took his horse, and he had not ridden but half a mile, when he saw in a valley before him a strong castle with deep ditches; and there ran beside a fair river, the which hight Severn, and there he met with a man of great age, and either saluted other, and Sir Galahad asked him what was the castle's name. "Fair sir," said he, "it is the Castle of Maidens." "That is a cursed castle," said Sir Galahad, "and all they that have been conversant therein; for all pity is out thereof, and all hardiness and mischief is therein." "Therefore I counsel you, sir knight," said the old man, "to return again." "Sir," said Sir Galahad, "wit ye well I shall not return again." Then looked Sir Galahad on his armour that nothing failed him, and then he put his shield afore him, and anon there met him seven maidens, that said unto him, "Sir knight, ye ride herein at great folly, for ye have the waters for to pass over." "Why should I not pass here over this water?"

said Sir Galahad. And so he departed away from them, and then he met with a squire that said, "Sir Knight, those knights in the castle defy you, and forbid you that ye go no farther, till that they wit what ye would." "Fair fellow," said Sir Galahad, "I am come to destroy the wicked custom of this castle." "Sir," said the squire, "and ye will abide by that, ye shall have enough to do." "Go ye now," said Sir Galahad, "and haste my matters."

Then the squire entered into the castle. And anon after there came out of the castle seven knights, and all were brethren; and, when they saw Sir Galahad, they cried, "Knight keep thee; for we assure thee nothing but death." "Why," said Sir Galahad, "will ye all have to do with me at once?" "Yea," said they all; "for thereto mayest thou trust." Then Sir Galahad put forth his spear, and smote the foremost to the earth, that almost he had broken his neck; and therewith all the others smote on his shield great strokes, so that all their spears break. Then Sir Galahad drew out his sword, and set upon them so hard, that it was a marvel to see it; and so through great force, he made them to forsake the field; and Sir Galahad chased them until they entered into the castle, and so passed through the castle at another gate. And there met Sir Galahad an old man, clothed in religious clothing, the which said to him, "Sir, have here the keys of the castle." Then Sir Galahad opened the gates, and saw so much people in the street, that he might not number them; and they said, "Sir, ye be welcome; for long have we been forbidden our deliverance." And then there came unto him a gentlewoman, and said, "These knights be fled; but they will come again this night, and here begin again their evil and wicked custom." "What will ye that I shall do?" said Sir Galahad. "Sir," said the gentlewoman, "that ye send after all those knights hither, that hold their lands of this castle, and make them swear for to use the customs that were used heretofore of old time." "I will well," said Sir Galahad. And then the gentlewoman brought him a horn of ivory, richly bound with gold, and said, "Sir, blow ye this horn, which will be heard two miles about this castle." And when Sir Galahad had blown the horn, he set him down upon a bed. Then came there a priest unto Sir Galahad, and said, "Sir, it is past a seven year since that these seven brethren came into this castle, and harboured with the lord of this castle,

which hight the Duke Lianour; and he was lord of all this country. And so, when they espied the duke's daughter, that was a fair woman, then by their false cunning they made debate between themselves, and the duke of his goodness would have departed them. And there they slew him and his eldest son; and then they took the maiden, and the treasure of the castle. And then, by great force, they held all the knights of this castle, against their will, under their obeisance, and in great servage and truage, robbing and pillaging the poor common-people of all that they had. So it happened upon a day that the duke's daughter said, 'Ye have done to me great wrong, to slay mine own father and my brother, and thus to hold our lands. For them,' said she, 'ye shall not hold this castle for many years; for by one knight ye shall be overcome.' Thus she prophesied seven years before. 'Well,' said the seven knights, 'since ye say so, there shall never lady nor knight pass this castle, but they shall abide, maugre their heads: die, therefore, till that knight be come by whom we shall lose this castle.' And, therefore, it is called the Maidens' Castle; for they have devoured many maidens." "Now," said Sir Galahad, "is she here for whom this castle was lost?" "Nay," said the priest, "she died within three nights after she was thus enforced; and since they have kept her young sister, which endureth great pains with more other ladies." By this were the knights of the country come; and then he made them to do homage and fealty to the duke's daughter, and set them in great peace of heart. And, on the morrow, there came one unto Sir Galahad, and told him how Sir Gawaine and Sir Gareth and Sir Uwaine had slain the seven brethren. "I suppose well," said Sir Galahad. And then he took his armour and his horse, and commended them to God.

XVI

So when Sir Galahad was departed from the Castle, he rode till he came unto a vast forest, and there he met with Sir Launcelot and Sir Percivale; but either of them knew him not, for he was new disguised. Right so Sir Launcelot, his father, dressed his spear, and break it upon his son, Sir Galahad; and Sir Galahad smote him so hard again, that he smote down both horse and man. And then he drew his sword, and dressed him unto Sir Percivale, and smote him so on his helm, that it rove the coif of steel; and, if the sword had

not swerved, Sir Percivale had been slain; and, with the stroke, he fell out of his saddle. These jousts were done before the hermitage, where a recluse dwelled; and, when she saw Sir Galahad ride, she said, "God be with thee, the best knight of the world. Ah! certainly," said she all aloud, that Sir Launcelot and Sir Percivale might hear it, "and yonder two knights had known thee as well as I do, they would not have encountered with thee." When Sir Galahad heard her say so, he was sore adread to be known: therewithal he smote his horse with his spurs, and rode a great pace forward them. Then perceived they both that it was Sir Galahad, and up they gat on their horses, and rode fast after him; but, within a while, he was out of their sight, and then they turned again with a heavy cheer. "Let us ask some tidings," said Sir Percivale, "at yonder recluse." "Do as ye list," said Sir Launcelot. When Sir Percivale came unto the recluse, she knew him well enough, and in likewise she knew Sir Launcelot. But Sir Launcelot rode overthwart and endlong in a wild forest, and held no path, but as wild adventure led him. And at the last he came unto a stone cross, which departed two ways in waste land; and by the cross was a stone that was of marble; but it was so dark, that Sir Launcelot might not well know what it was. Then Sir Launcelot looked by him, and saw an old chapel, and there he weened to have found much people. And so Sir Launcelot tied his horse to a tree, and there he put off his shield, and hung it upon a tree; and then he went unto the chapel door, and found it wasted and broken; and within he found a fair altar, full richly arrayed with cloth of silk; and there stood a fair candlestick, which bare six great candles, and the candlestick was of silver. And when Sir Launcelot saw this light, he had a great will for to enter into the chapel, but he could find no place where he might enter. Then was he passing heavy and dismayed; then he returned to his horse, and took off his saddle and his bridle, and let him pasture; and unlaced his helm, and ungirded his sword, and laid him down to sleep upon his shield before the cross.

XVII

And so he fell on sleep, and, half waking and half sleeping, he saw come by him two palfreys, both fair and white, the which bear a litter, therein lying a sick knight; and, when he was nigh the cross,

he there abode still. All this Sir Launcelot saw and beheld, for he slept not verily, and he heard him say, "Oh, sweet Lord, when shall this sorrow leave me, and when shall the holy vessel come by me, wherethrough I shall be blessed? for I have endured thus long for little trespass"; and thus a great while complained the knight, and always Sir Launcelot heard it. With that Sir Launcelot saw the candlestick with the fire tapers come before the cross, but he could see nobody that brought it; also there came a table of silver, and the holy vessel of the Sancgreal, the which Sir Launcelot had seen before that time in King Petchour's house. And therewithal the sick knight sat him upright, and held up both his hands, and said, "Fair sweet Lord, which is here within the holy vessel, take heed to me that I may be whole of this great malady"; and therewith, upon his hands and upon his knees, he went so nigh that he touched the holy vessel, and kissed it: and anon he was whole; and then he said, "Lord God I thank thee, for I am healed of this malady." So when the holy vessel had been there a great while, it went unto the chapel again, with the candlestick and the light; so that Sir Launcelot wist not where it became, for he was overtaken with sin, that he had no power to arise against the holy vessel; wherefore afterward many men said of him shame: but he took repentance afterward. Then the sick knight dressed him upright, and kissed the cross. Then anon his squire brought him his arms, and asked his lord how he did. "Certainly," said he, "I thank God right heartily, for through the hold vessel I am healed. But I have right great marvel of this sleeping knight, which hath had neither grace nor power to awake during the time that this holy vessel hath been here present." "I dare it right well say," said the squire, "that this same knight is befouled with some manner of deadly sin, whereof he has never confessed." "By my faith," said the knight, "whatsoever he be, he is unhappy; for, as I deem, he is of the fellowship of the Round Table, the which is entered into the quest of the Sancgreal." "Sir," said the squire, "here I have brought you all your arms, save your helm and your sword; and therefore, by mine assent, now may ye take this knight's helm and his sword"; and so he did. And when he was clean armed, he took Sir Launcelot's horse, for he was better than his own: and so they departed from the cross.

XVIII

Then anon Sir Launcelot awaked, and set himself upright, and bethought him what he had there seen, and whether it were dreams, or not right so, he heard a voice that said, "Sir Launcelot, more hardy than is the stone, and more bitter than is the wood, and more naked and bare than is the leaf of the fig tree, therefore go thou from hence, and withdraw thee from this holy place." And when Sir Launcelot heard this, he was passing heavy, and wist not what to do; and so he departed, sore weeping, and cursed the time that he was born. For then he deemed never to have had more worship: for the words went unto his heart, till that he knew wherefore that he was so called. Then Sir Launcelot went to the cross, and found that his helm, his sword, and his horse, were taken away; and then he called himself a very wretch, and most unhappy of all knights. And there he said, "My sin and my wretchedness hath brought me unto great dishonour: for when I sought worldly adventures, and worldly desires, I ever achieved them, and had the better in every place, and never was I discomfited in any quarrel, were it right or wrong; and now I take upon me the adventures of holy things: and now I see and understand that mine old sin hindereth me, and also shamed me, so that I had no power to stir, nor to speak, when the holy blood appeared before me." So thus he sorrowed till it was day, and heard the fowls of the air sing; then was he somewhat comforted. But when Sir Launcelot missed his horse and his harness, then wist ye well that God was displeased with him. Then he departed from the cross on foot, into a wild forest, and so by prime he came into a high mountain, and there he found a hermitage, and a hermit therein, which was going to mass. And then Sir Launcelot kneeled down upon both his knees, and cried our Lord mercy, for his wicked works that he had done. So when mass was done, Sir Launcelot called the hermit to him, and prayed him for charity to bear his confession. "With a good will," said the good man. "Sir," said he, "be ye of King Arthur's court, and of the noble fellowship of the Round Table?" "Yea, forsooth, and my name is Sir Launcelot du Lake, which hath been right well said of, and greatly magnified; and now it is so, my good fortune is changed, for I am the most wretch and

captive of the world." Then the hermit beheld him, and had great marvel how he was so sore abashed. "Sir," said the hermit, "ye ought to thank God more than any knight living; for he hath caused you to have more worldly worship than any knight that now liveth. And, for your presumption to take upon you, in deadly sin, for to be in his presence, where his flesh and his blood was, that caused you ye might not see it with your worldly eye: for he will not appear where such sinners be, but if it be unto their great hurt, and unto their great shame. And there is no knight living that ought for to give unto God so great thanks as ye: for he hath given unto you beauty, seemliness, and great strength, above all other knights, and therefore ye are the more beholding unto God than any other man, to love him, and to dread him, for your strength and manhood will little avail you, and God be against you."

XIX

Then Sir Launcelot wept, and made full heavy cheer, and said, "Now I know well, ye tell me truth." "Sir," said the good man, "hide none old sin from me." "Then," said Sir Launcelot, "that were me full loth to discover: for this fourteen years I never discovered any thing which I have used, and that may I now wit my shame, and my misadventure." And then he told that good man all his life, and how he had loved a queen unmeasurably many years; "and all my great deeds of arms that I have done, I did for the most part for the queen's sake; and for her sake would I do battle, were it right or wrong; and never did I battle at all only for God's sake, but for to win worship, and to cause me to be the better beloved, and little or nought I thanked God of it." Then Sir Launcelot said, "I pray you counsel me." "I will counsel you," said the hermit, "if ye will ensure me that ye will never come into that queen's fellowship as much as ye may forbear." And then Sir Launcelot promised the hermit, by his faith, that he would no more come into her company. "Look that your heart and your mouth accord," said the good old man, "and I shall ensure you that ye shall have more worship than ever ye had." "Holy father," said Sir Launcelot, "I marvel of the voice that said to me marvellous words, and ye have heard here before." "Have ye no marvel thereof," said the good man, "for it seemeth well that

God loveth you, for men may understand that a stone is hard of kind, and namely one more than another; and that is to understand, by Sir Launcelot, for thou wilt not leave thy sin for no goodness that God hath sent thee, therefore thou art more harder than any stone; and never would thou be made soft, neither by water nor by fire, and that is the heat of the Holy Ghost may not enter into thee. Now take heed in all the world, men shall not find one knight to whom our Lord hath given so much grace, as our Lord hath given you: for he hath given you fairness with seemliness; he hath given you wit and discretion, for to know good from evil; he hath given you prowess and hardiness, and hath given you to work so largely, that ye have had at all times the better, whatsoever ye came. And now our Lord will suffer you no longer, but that ye shall know him whether ye will or not; and why the voice called thee bitterer than wood; for where overmuch sin dwelleth there may be but little sweetness, wherefore thou art likened to an old rotten tree. Now I have showed thee why thou art harder than the stone, and bitterer than the tree; now I shall show thee why thou art more naked and bare than the fig tree. It befell that our Lord Jesus Christ preached on Palm Sunday in Jerusalem, and there he found in the people that all hardness was harboured in them, and there he could not find one in all the town that would harbour him, and then he went without the town, and found in the midst of the way a fig tree, the which was right fair and well-garnished with leaves, but fruit had it none; then our Lord caused the tree to bear no fruit, that betokeneth the fig tree unto Jerusalem, that had leaves and no fruit. So thou, Sir Launcelot, when the Holy Grail was brought before thee, he found in thee no fruit, neither good thought, nor good will, and defouled with lechery." "Certainly," said Sir Launcelot, "all that ye have said is true, and from henceforward, I cast me, by the grace of God, never to be so wicked as I have been, but as to follow knighthood, and to do feats of arms." Then the good man enjoined Sir Launcelot such penance as he might do, and to show knighthood; and so he assailed Sir Launcelot, and prayed him to abide with him all that day. "I will well," said Sir Launcelot, "for I have neither helm, nor horse, nor sword." "As for that," said the good man, "I shall help

you or tomorrow at even a horse, and all that belongeth unto you." And then Sir Launcelot repented him greatly.

XX

Now when the hermit had kept Sir Launcelot three days, the hermit got him a horse, a helm, and a sword, and then he departed, about the hour of noon, and then he saw a little house; and when he came near he saw a chapel, and there beside he saw an old man, that was clothed all in white, full richly: then Sir Launcelot said, "God save you." "God keep you well," said the good man, "and make you a good knight." Then Sir Launcelot alighted, and entered into a chapel, and there he saw an old man dead, in a white shirt, of passing fine cloth. "Sir," said he, "this good man, that is here dead, ought not to be in such clothing as ye see him in, for that he break the oath of his order; for he hath been more than a hundred winters a religious man." And then the good man and Sir Launcelot went into the chapel, and the good man took a stole about his neck, and a book, and then he conjured on that book, and with that they saw a hideous figure, and a horrible, that there was no man so hard-hearted, nor so hardy, but that he would have been afraid. Then said the fiend, "Thou hast travailed me greatly; now tell me what thou wilt with me." "I will," said the good man, "that thou tell me how my fellow became dead, and whether he be saved or damned." Then he said, with a horrible voice, "He is not lost, but saved." "How may that be," said the good man, "it seemed to me that he lived not well, for he break his order, for to wear a shirt, whereas he ought to wear none: and who that trespasseth against our order doth not well." "Not so," said the fiend, "this man, that lieth here dead, was come of great lineage; and there was a lord, that hight the Earl de Vale, that held great war against this man's nephew, which hight Aguarus. And so this Aguarus saw that earl was bigger than he, then went he for to take counsel of his uncle, which lieth now dead, as ye may see; and then he asked leave, and went out of his hermitage, for to maintain his nephew, the mighty earl; and so it happened, that this man, that lieth here dead, did so much by his wisdom and hardiness, that the earl was taken, and three of his lords, by force of this dead man.

XXI

"Then was there peace between the earl and this Aguarus, and great surety, that the earl should never war against him. Then this dead man, that there lieth, came to this hermitage again: and then the earl made two of his nephews to be avenged upon this man. So they came upon a day, and found this dead man at the sacrificing of mass, and they abode till he had said his mass, and then they set upon him, and drew out their swords for to have slain him. But there would no sword bite on him, no more than upon a gad of steel; for the high Lord, which he served, preserved him. Then made they a great fire, and did off his clothes, and the hair of his back: and then this dead man, the hermit, said unto them, "Ween ye burn me, it shall not lie in your power, nor to perish me as much as a thread, and there were any upon my body." "No," said one of them, "it shall be essayed." And then they spoiled him, and put upon him this shirt, and threw him in the fire, and he lay all that night, till it was day, in that fire, and yet was not dead. And so on the morrow I came and found him dead, but I found neither thread nor skin perished, and so took him out of the fire with great fear, and laid him here, as you may see: and now ye may suffer me to go my way, for I have told you the truth." And then he departed, with a horrible tempest. Then was the good man and Sir Launcelot more gladder than they were before, and then Sir Launcelot dwelled with the good man that night. "Sir," said the good man, "be ye not Sir Launcelot du Lake?" "Yes, sir," said he. "What seek ye in this country?" said the good man. "Sir," said Sir Launcelot, "I go to seek the adventures of the Sancgreal." "Well," said he, "seek it may ye well; but, though it were here, ye shall have no power to see it, no more than a blind man should see a bright sword, and that is long of your sin, and else were ye more abler than any man living." And then Sir Launcelot began to weep. Then said the good man, "Were ye confessed sith ye entered into the quest of the Sancgreal?" "Yea," said Sir Launcelot. Then on the morrow, when the good man had sung his mass, they buried the dead man. Then said Sir Launcelot, "Father, what shall I do?" "Now," said the good man, "I require you to take this hair, that was this holy man's, and put it next your

skin, and greatly shall it prevail you." "Sir, and I will do it," said Sir Launcelot. "And I charge you," said the good man, "that ye eat no flesh as long as ye be in the quest of the Holy Sancgreal, nor ye shall drink no wine, and that ye hear mass daily; and he may do it." So he took the hair and put it upon him, and so he departed at even-song time; and so he rode into a forest, and there he met with a gentlewoman riding upon a white palfrey, and she asked him, "Sir knight, whither ride ye?" "Certainly, Damsel," said Sir Launcelot, "I wot not whither I ride but as fortune leadeth me." "Ah! Sir Launcelot," said she, "I wot not what adventure ye seek, for ye were aforetime more nearer than ye be now; and yet shall ye see it more openly than ever ye did, and that shall ye understand in short time." Then Sir Launcelot asked her where he might be harboured that night. "Ye shall none find this day nor night, but tomorrow ye shall find good harbour, and ease you of that ye be in doubt of." And then he commended her unto God. Then he rode till that he came to a cross, and took that for his host, as for that night.

XXII

The morning he mounted upon his horse and rode into a forest, and held no highway; and as he looked before him he saw a fair plain, and beside that plain stood a fair castle, and before that castle were many pavilions of silk, and of divers hue. And him seemed that he saw there five hundred knights riding on horseback, and there were two parties; they that were of the castle were all in black, their horses and their trappings black: and they that were without were all upon white horses with white trappings. And every each hurled to other, whereas Sir Launcelot marvelled greatly: and, at last, he thought that they of the castle were put unto the worst; and then thought Sir Launcelot to help the weaker party, in increasing of his chivalry. And so Sir Launcelot thrust in among the parties of the castle, and smote down a knight, both horse and man to the earth; and then he rushed here and there, and did marvellous deeds of arms. And then he drew out his sword, and struck many knights to the earth, so that all those that saw him marvelled that ever one knight might do such deeds of arms. But always the white knights held them nigh about Sir Launcelot, for to weary him and wind him.

And, at the last, as a man might not ever endure, Sir Launcelot waxed so faint of fighting and of traveling, and was so weary of great deeds, that he might not lift up his arms for to give one stroke, so that he weened never to have borne arms. And then all they took him and led him away into a forest, and there they made him to alight and to rest him. And then all the fellowship of the castle were overcome for the default of him: and then all they said unto Sir Launcelot, "Blessed be God that he be now of our fellowship, for we shall hold you in our prison." And so they left him with few words; and then Sir Launcelot made great sorrow and said, "Never till now was I at tournament nor jousts but that I had the better, and now I am shamed"; and then he said, "Now I am sure that I am more sinful than ever I was." Then he rode sorrowing, and half a day he was in despair, till that he came into a deep valley; and when Sir Launcelot saw he might not ride up into the mountain, he alighted there under an apple tree, and there he left his helm and his shield, and put his horse to pasture, and then he laid him down to sleep, and then he thought there came an old man before him which said, "Ah, Sir Launcelot, of evil faith and poor belief, wherefore is thy will turned toward thy deadly sin." And when he had thus said, he vanished away, and Sir Launcelot wist not where he became. Then he armed him, and took his horse, and as he rode that way, he saw a chapel where was a recluse, which had a window that she might see up to the altar, and all aloud she called Sir Launcelot, because he seemed a knight-errant. And then he came, and she asked him what he was, and of what place, and what he seeked.

XXIII

And then he told her altogether, word by word, and the truth how it befell him at the tournament, and after he told her his vision that he had that night in his sleep, and prayed her for to tell him what it might mean, for he was not well content with it. "Ah, Sir Launcelot," said she, "as along as ye were knight of earthly knighthood, ye were the most marvellous man of the world, and the most adventurous. Now," said the lady, "since that ye be set among the knights of heavenly adventures, if adventure fell the contrary of that tournament, have thou no marvel, for that tournament yesterday was but

a tokening of our Lord Jesus Christ, and not for them there was none enchantment, for they at the tournament were earthly knights. The tournament was a token for to see who should have most knights, either Eliazar, the son of good King Pelleas, or Augustus, the son of King Harlon. But Eliazar was all clothed in white, and Augustus was clothed in black, the which were come: all what this betokeneth I shall tell thee. On the day of Pentecost, when King Arthur held his court, it befell that earthly kings and knights took a tournament together, that is to say, the quest of the Sancgreal. The earthly knights were they the which were clothed all in black, and the covering betokeneth the sins, whereof they be not confessed; and they with the covering of white betokeneth virginity, and they that choose chastity, and thus was the quest begun in them. Then thou beholdest the sinners and the good men; and when thou sawest the sinners overcome, thou inclinest unto that part, for pomp and pride of the world, and all that must be in the quest; for in this quest thou shalt have many fellows, and thy betters, for thou art so feeble of evil trust and good belief. This made it when thou wert there where they took thee and led thee into the forest. And anon there appeared the Sancgreal unto the white knights, but thou wert so feeble of good belief and faith, that thou might not abide it, for all the teaching of the good man, but anon turned unto the sinners; and thou caused thy misadventure that thou shouldst know good from evil, and the vain glory of the world, the which is not worth a pear. And for great pride thou madest great sorrow thou hadst not overcome all the white knights with the covering of white, by whom was betokened virginity and chastity; and, therefore, God was wrath with thee, for God loveth not such deeds in his quest. And this vision signifieth that thou wert of evil faith, and of poor belief, the which will make thee to fall into the deep pit of hell, if thou keep thee not. Now have I warned thee of thy vain glory, and of thy pride, that thou hast many times erred against thy Maker. Beware of everlasting pain, for of all earthly knights I have most pity of thee; for I know well thou hast not thy peer of any earthly sinful man." And so she commanded Sir Launcelot to dinner: and after dinner he commended her unto God, and took his horse, and so rode into a deep valley, and there he saw a river and a high mountain, and through the water he must

needs pass, the which was full hideous; and then in the name of God, he took the water with a good heart: and when he came over he saw an armed knight, horse and man as black as any deer, and without any word speaking, he smote Sir Launcelot's horse to the earth; and so he passed forth, and wist not where he became. And then he took his helm and his shield, and thanked God of his adventure.

THUS it passed forth until our Lady-day, the assumption, and within fifteen days of that feast, King Arthur let cry a great joust and tournament that should be at that day at Camelot, that is, Winchester: and the king let cry that he, and the king of Scotland, would joust against all that would come against them. And when this cry was made, thither came many knights; so there came thither the king of Northgalis, and King Anguish of Ireland, and the king with the hundred knights, and Sir Galahalt, the haughty prince, and the king of Northumberland, and many other noble dukes and earls of divers countries. So King Arthur made him ready to depart to these jousts, and would have had the queen with him, but at that time she would not go, she said, for she was sick, and might not ride at that time. "Then me repenteth," said the king, "for these seven years ye saw not such a fellowship together, except at Whitsuntide, when Sir Galahad departed from the court." "Truly," said the queen unto the king, "ye must hold me excused; I may not be there, and that me repenteth." And many deemed that the queen would be there, because of Sir Launcelot du Lake, for Sir Launcelot would not ride with the king, for he said that he was not whole of the wound the which Sir Mador had given him; wherefore the king was passing heavy and wrath, and so departed toward Winchester with his fellowship. And so, by way, the king lodged in a town called Astolat, which is now, in English, called Guildford; and there the king lay in the castle. So, when the king was departed, the queen called Sir Launcelot unto her, and thus she said, "Sir Launcelot, ye are greatly to blame, thus to hold you behind my lord; what trow ye what your enemies and mine will say and deem? nought else but, See how Sir Launcelot holdeth him ever behind the king, and so doth the queen, for that they would have their pleasure together, and thus will they say," said the queen unto Sir Launcelot, "have ye no doubt thereof." "Madam," said Sir Launcelot to the queen, "I

allow your wit it is of late come since ye were wise; and, therefore, as at this time I will be ruled by your counsel, and this night I will take my rest, and tomorrow betimes will I take my way towards Winchester: but, wit ye well," said Sir Launcelot unto Queen Guenever, "that at those jousts I will be against the king and all his fellowship." "Ye may there do as ye list," said Queen Guenever, "but by my counsel ye shall not be against your king and your fellowship, for therein are many hardy knights of your blood, as ye wot well enough it needeth not for to rehearse them." "Madam," said Sir Launcelot, "I pray you that ye be not displeased with me, for I will take the adventure that God will send me." And so, on the morrow, Sir Launcelot went to the church and heard mass, and after broke his fast, and took his leave of the queen, and so departed; and then he rode so long till he came to Astolat, that now is called Guildford. And there it happened him in the eventide he came unto a baron's place which hight Sir Bernard of Astolat; and as Sir Launcelot entered into his lodgings, King Arthur espied him as he walked in a garden beside the castle how he took his lodging, and knew him full well. "It is well said," quoth King Arthur to all the knights that were there with him, in yonder garden, beside the castle, I have espied a knight which will full well play his play at the jousts, towards which we go: I understand he will do many deeds of arms." "Who is that, we pray you tell us?" said the knights that were there at that time. "Ye shall not know for me," said the king, "at this time": so the king smiled, and went to his lodgings. So as Sir Launcelot was in his lodgings and his chamber unarming him, the old baron and the hermit came unto him, making him reverence, and welcomed him in the best manner that they could; but the old knight knew not Sir Launcelot. "Fair sir," said Sir Launcelot to his host, "I would pray you to lend me a shield that were not openly known, for mine is too much known." "Sir," said his host, "ye shall have your desire, for me seemeth ye be one of the likeliest knights of the world; and, therefore, I shall show you friendship. Sir, wit ye well, I have two sons, which were but late made knights, and the eldest hight Sir Tirre, and he was hurt the same day that he was made knight, that he may not ride; and his shield ye shall have, for that is not known, I daresay, but here, and in no place else: and my

youngest son hight Sir Lavaine, and if it please you, he shall ride with you unto these jousts: and he is of his age strong and mighty—for much my heart giveth unto you that ye should be a noble knight; therefore, I beseech you, tell me your name," said Sir Bernard. "As for that," said Sir Launcelot, "ye must hold me excused as at this time, and if God give me grace to speed well at the jousts, I shall come again and tell you; but I pray you heartily," said Sir Launcelot, "in any wise let me have your son, Sir Lavaine, with me, and that I may have his brother's shield." "Also this shall be done," said Sir Bernard. This old baron had a daughter at that time, that was called the fair maid of Astolat, and ever she beheld Sir Launcelot wonderfully; and she cast such a love unto Sir Launcelot, that she could not withdraw her love, wherefore she died; and her name was Elaine le Blaunch. So thus as she came to and fro, she was so hot in her love, that she thought Sir Launcelot should wear upon him at the jousts a token of hers. "Fair damsel," said Sir Launcelot, "and if I grant you that, ye may say I do more for your love than ever I did for lady or damsel." Then he remembered him that he would ride unto the jousts disguised, and for because he had never before that time borne no manner of token of no damsel; then he bethought him that he would bear one of hers, that none of his blood thereby might know him. And then he said, "Fair damsel, I will grant you to wear a token of yours upon my helmet; and therefore, what it is, show me." "Sir," said she, "it is a red sleeve of mine, of scarlet, well embroidered with great pearls"; and so she brought it him. So Sir Launcelot received it, and said, "Never or this time did I so much for no damsel." And then Sir Launcelot betook the fair damsel his shield in keeping, and prayed her to keep it until he came again. And so that night he had merry rest and great cheer, for ever the fair damsel Elaine was about Sir Launcelot all the while that she might be suffered.

II

So upon a day, in the morning King Arthur and all his knights departed; for the king had tarried there three days to abide his knights. And so when the king was ridden, Sir Launcelot and Sir Lavaine made them ready for to ride, and either of them had white shields, and the red sleeve Sir Launcelot let carry with him. And so

they took their leave of Sir Bernard, the old baron, and of his daughter the fair maid of Astolat; and then they rode so long till that they came to Camelot, which is now called Winchester. And there was great press of knights, dukes, earls and barons, and many noble knights. But there was Sir Launcelot privily lodged, by the means of Sir Lavaine, with a rich burgess, that no man was aware what they were. And so they sojourned there till our Lady-day, the assumption, as the great feast should be. So then trumpets began to blow unto the field, and King Arthur was set on high upon a scaffold, to behold who did best: but King Arthur would not suffer Sir Gawaine to go from him, for never had Sir Gawaine the better if Sir Launcelot were in the field; and many times was Sir Gawaine rebuked when Sir Launcelot came unto any jousts disguised. Then some of the kings, as King Anguish of Ireland, and the king of Scotland, were that time turned upon King Arthur's side. And then upon the other part was the king of Northgalis, and the king with a hundred knights, and the king of Northumberland, and Sir Galahalt, the haughty prince. But these three kings, and this one duke, were passing weak to hold against King Arthur's part, for with him were the most noble knights of the world. So then they withdrew them either part from other, and every man made him ready in his best manner to do what he might. Then Sir Launcelot made him ready, and put on his red sleeve upon his head, and fastened it: and Sir Launcelot and Sir Lavaine departed out of Winchester privily, and rode unto a little leaved wood behind the party that held against King Arthur's part, and there they held them still till the parties smote together: and then came the king of Scotland, and the king of Ireland, on King Arthur's part. And against them came the king of Northumberland; and the king with the hundred knights smote down the king of Northumberland, and also the king with the hundred knights smote down King Anguish of Ireland. Then Sir Palomides, that was on King Arthur's part, encountered with Sir Galahalt, and either of them smote down other, and either party helped their lords on horseback again. So there began a strong assail on both parties; and there came in Sir Brandiles, Sir Sagramore le Desirous, Sir Dodinas le Sauvage, Sir Kaye, the seneschal; Sir Griflet le fife de Dieu, Sir Mordred, Sir Meliot de Logris, Sir Ozanna le ever Hardy, Sir Safre,

Sir Epinogris, and Sir Galleron of Galway: all these fifteen knights of the Round Table. So these, with other more, came in together, and beat back the king of Northumberland and the king of Wales. When Sir Launcelot saw this, as he halted in a little wood, he said unto Sir Lavaine, "See yonder is a company of good knights, and they hold them together as boars that were chased with dogs." "That is truth," said Sir Lavaine.

"Now," said Sir Launcelot, "and ye will help me a little, ye shall see yonder fellowship, which chased now these men of our side, that they shall go as fast backward as they went forward." "Sir, spare not," said Sir Lavaine, "for I shall do what I may." Then Sir Launcelot and Sir Lavaine came in at the thickest of the press, and there Sir Launcelot smote down Sir Brandiles, Sir Sagramore, Sir Dodinas, Sir Kaye, and Sir Griflet, and all this he did with one spear. And Sir Lavaine smote down Sir Lucas the butler, and Sir Bediver. And then Sir Launcelot got another great spear, and there he smote down Sir Agravaine, Sir Gaheris, Sir Mordred, and Sir Meliot de Logris. And Sir Lavaine smote down Ozanna le ever Hardy: And then Sir Launcelot drew out his sword, and then he smote on the right hand and on the left; and by great force he unhorsed Sir Safre, Sir Epinogris, and Sir Galleron. And the knights of the Round Table withdrew them back, after they had gotten their horses as well as they might. "O mercy, Jesu," said Sir Gawaine, "what knight is that I see yonder, that doth so marvellous deeds of arms in the fields?" "I wot well who is that," said King Arthur, "but all this time I will not name him." "Sir," said Sir Gawaine, "I would say it were Sir Launcelot, by the riding, and by his buffets that I see him deal. But always me seemeth it should not be he, because he beareth the red sleeve upon the helm, for I wist him never yet bar token at no jousts of lady or gentlewoman." "Let him be," said King Arthur, "for he will be better known, and do more, or he depart." Then the party that were against King Arthur were well comforted, and they held them together, which beforehand were sore rebuked. Then Sir Bors, Sir Ector de Maris, and Sir Lionel called unto them the knights of their blood, as Sir Blamore de Ganis, Sir Bleoberis, Sir Aliduke, Sir Galihalt, Sir Galihodin, and Sir Bellangere le Beuse: so these nine knights of Sir Launcelot's kin thrust in mightily, for they were all noble

knights; and they, of great hate and despite that they had to him, thought to rebuke those noble knights, Sir Launcelot and Sir Lavaine, for they knew them not. And so they came hurtling together, and smote down many knights of Northgalis and of Northumberland. And when Sir Launcelot saw them fare so he got a spear in his hand, and there encountered with them all at once; Sir Bors, Sir Ector de Maris, and Sir Lionel smote him all at once with their spears.

And with force of themselves they smote Sir Launcelot's horse unto the ground, and by misfortune Sir Bors smote Sir Launcelot through the shield into the side, and the spear brake, and the head abode still inside. When Sir Lavaine saw his master lie upon the ground, he ran to the king of Scotland, and smote him to the ground; and by great force he took his horse, and, maugre them all, he made him to mount upon that horse; and then Sir Launcelot got him a great spear in his hand, and there he smote Sir Bors, both horse and man, to the ground: and in the same wise he served Sir Ector and Sir Lionel. And Sir Lavaine smote down Sir Blamore de Ganis; and then Sir Launcelot began to draw his sword, for he felt himself so sore hurt, that he weened there to have had his death; and then he smote Sir Bleoberis such a buffet upon the helm, that he fell down to the ground in a swoon; and in the same wise he served Sir Aliduke and Sir Galihalt, and Sir Lavaine smote down Sir Bellangere, that was the son of Sir Alisaunder Lorphelin. And by that time Sir Bors was horsed, and then he came with Sir Ector and Sir Lionel, and they three smote with their swords upon Sir Launcelot's helmet; and when he felt their buffets, and his wounds, that was grievous, then he thought to do what he might while he might endure; and then he gave Sir Bors such a buffet, that he made him to bow his head passing low, and therewithal he raised his helm, and might have slain him, and so pulled him down. And in the same manner of wise he served Sir Ector and Sir Lionel: for he might have slain them; but, when he saw their visages, his heart might not serve him thereto, but left them there lying. And then after he hurtled in among the thickest press of them all, and did there marvellous deeds of arms that ever any man saw or heard speak of; and alway the good knight, Sir Lavaine, was with him. And then Sir Launcelot, with his sword, smote and pulled down more knights, and

the most part were of the Round Table. And Sir Lavaine did full well that day, for he smote down ten knights of the Round Table.

III

"Ah! mercy Jesu," said Sir Gawaine unto King Arthur, "I marvel what knight he is with the red sleeve?" "Sir," said King Arthur, "he will be known or he depart." And then the king let blow unto lodging, and the prize was given by heralds to the knight with the white shield, and that bear the red sleeve. Then came the king with the hundred knights, the king of Northgalis, and the king of Northumberland, and Sir Galahalt, the haughty prince, and said unto Sir Launcelot, "Fair knight, God thee bless, for much have ye done this day for us; therefore, we pray you, that ye will come with us, that ye may receive the honour and the prize, as ye have worshipfully deserved it." "My fair lords," said Sir Launcelot, "wit ye well, if I have deserved thanks, I have sore bought it, and that me repenteth, for I am like never to escape with my life; therefore, fair lords, I pray you that ye will suffer me to depart where me liketh, for I am sore hurt, I take no force of none honour; for I had liefer to rest me than to be lord of all the world." And therewith he groaned piteously, and rode a great gallop away from them, until he came unto a wood's side; and when he saw that he was from the field nigh a mile, that he was sure he might not be seen, then he said, with a high voice, "O gentle knight, Sir Lavaine, help me, that this truncheon were out of my side, for it sticketh so sore, that it almost slayeth me." "O, mine own lord," said Sir Lavaine, "I would fain help you, but it dreads me sore, and I draw out the truncheon, that ye shall be in peril of death." "I charge you," said Sir Launcelot, "as ye love me, draw it out." And therewith he descended from his horse, and so did Sir Lavaine; and forthwith Sir Lavaine drew the truncheon out of his side: and Sir Launcelot gave a great shriek, and a marvellous ghastly groan, and his blood burst out nigh a pint at once, that at the last he sank down upon his buttocks and swooned, pale and deadly. "Alas," said Sir Lavaine, "what shall I do now?" And then he turned Sir Launcelot into the wind, but so he lay there nigh half an hour, as he had been dead. And so at last Sir Launcelot cast up his eyes, and said, "O, Sir Lavaine, help me, that I were upon my

horse; for here, fast by, within these two miles, is a gentle hermit, which sometime was a noble knight, and a great lord of possessions, and for great goodness he hath taken him unto wilful poverty, and hath forsaken his possessions, and his name is Sir Bawdewine of Britain, and he is a full noble surgeon, and a right good leech. Now, let see, help me up, that I were there; for always my heart giveth me that I shall not die of my cousin-german's hands." And then with great pain Sir Lavaine helped him upon his horse, and then they rode a great gallop together; and ever Sir Launcelot bled, that it ran down to the earth. And so, by fortune, they came unto that hermitage, the which was under a wood, and a great cliff on the other side, and a fair water running under it. And then Sir Lavaine beat on the gate with the end of his spear, and cried, "Let me in, for Christ's sake." And then came a fair child to them, and asked them what they would. "Fair son," said Sir Lavaine, "go and pray thy lord, the hermit, for God's sake, to let in a knight which is right sore wounded; and this day, tell thy lord, that I saw him do more deeds of arms than ever I heard say that any man did." So the child went in lightly, and then he brought the hermit, that was a passing good man. So when Sir Lavaine saw him, he prayed him, for God's sake, to succor. "What knight is he?" said the hermit. "Is he of the house of King Arthur or not?" "I wot not," said Sir Lavaine, "what he is, nor what is his name; but well I wot I saw him do marvellously this day, as of deeds of arms." "On whose part was he?" said the hermit. "Sir," said Sir Lavaine, "he was this day against King Arthur, and there he won the prize of all the knights of the Round Table." "I have seen the day," said the hermit, "I would have loved him the worse, because he was against my lord King Arthur; for I was sometime one of the fellowship of the Round Table: but now, I thank God, I am otherwise disposed. But where is he? Let me see him." Then Sir Lavaine brought the hermit where the most noble knight, Sir Launcelot, was.

IV

And when the hermit beheld him, as he sat leaning upon his saddle-bow, ever bleeding piteously; and alway the knight hermit thought that he should know him, but he could not bring him to knowledge, because he was so pale for bleeding. "What knight are ye?"

said the hermit, "and where were ye born?" "Fair lord," said Sir Launcelot, "I am a stranger, and a knight adventurous, that labour-eth throughout many realms, for to win worship." Then the hermit advised him better, and saw, by a wound on the cheek, that he was Sir Launcelot. "Alas!" said the hermit, "mine own lord, why hide ye your name from me; forsooth, I ought to know you of right, for ye are the most noble knight of the world. For well I know you for Sir Launcelot." "Sir," said he, "sith ye know me, help me and ye may, for Christ's sake; for I would be out of this pain at once, either to death or to life." "Have ye no doubt," said the hermit, "ye shall live, and fare right well." And so the hermit called to him two of his servants: and so he and his servants bear him into the hermitage, and lightly unarmed him, and laid him in his bed. And then anon the hermit stenched the blood, and then he made him to drink good wine; so by that Sir Launcelot was right well re-freshed, and came to himself again. For, in those days, it was not the guise of hermits, as it now is in these days: for there were no hermits in those days, but that they had been men of worship and of prowess; and those hermits held great households, and refreshed people that were in distress. Now turn we unto King Arthur, and leave we Sir Launcelot in the hermitage. So when the kings were together, on both parties, and the great feast should be holden, King Arthur asked the king of Northgalis, and his fellowship, where was the knight that bare the red sleeve, "bring him before me, that he may have his land and honour, and the prize, as it is right." Then spake Sir Galahalt, the haughty prince, and the king with the hundred knights, "We suppose that knight is mischieved, and that he is never like to see you, nor none of us all; and that is the most greatest pity that ever we wist of any knight." "Alas!" said King Arthur, "how may this be, is he so hurt? What is his name?" said King Arthur. "Truly," said they all, "we know not his name, nor from whence he came, nor whither he would." "Alas!" said King Arthur, "these be to me the worst tidings that ever came to me these seven years; for I would not, for all the lands I have, to know, and wit it were so, that noble knight were slain." "Know ye him?" said they all. "As for that," said King Arthur, "whether I know him or not, ye shall not wit for me what he is; but Almighty Jesu send

me good tidings of him." And so they said all. "By my head," said Sir Gawaine, "if it be so that the good knight be so hurt, it is great damage and pity to all this land, for he is one of the noblest knights that ever I saw in a field handle a spear or a sword; and, if he may be found, I shall find him, for I am sure that he is not far from this town." "Bear you well," said King Arthur, "and ye may find him; without that he be in such a plight that he may not bestir himself." "Jesu defend," said Sir Gawaine, "but I shall know what he is and if I may find him." Right so, Sir Gawaine took a squire with him, and rode upon two hackneys, all about Camelot, within six or seven miles. But as he went, so he came again, and could hear no word of him. Then within two days King Arthur, and all the fellowship, returned to London again; and so, as they rode by the way, it happened Sir Gawaine, at Astolat, to lodge with Sir Bernard, where Sir Launcelot was lodged. And so, as Sir Gawaine was in his chamber, for to take his rest, Sir Bernard, the old baron, came to him, and also his fair daughter, Elaine, for to cheer him, and to ask him what tidings he knew, and who did best at the tournament at Winchester. "So God help me," said Sir Gawaine, "there were two knights, which bear two white shields, but the one of them bear a red sleeve upon his head, and certainly he was one of the best knights that ever I saw joust in the field. For, I dare make it good," said Sir Gawaine, "that one knight with the red sleeve smote down forty valiant knights of the Round Table, and his fellow did right well and worshipfully." "Now, blessed be God," said the fair maid of Astolat, "that the good knight sped so well; for he is the man in the world which I first loved, and truly he shall be the last man that ever after I shall love." "Now, fair maid," said Sir Gawaine, "is that good knight your love?" "Certainly," said she, "wit ye well he is my love." "Then know ye his name?" said Sir Gawaine. "Naturally," said the maid, "I know not his name, nor from whence he came: but, to say that I love him, I promise God and you that I love him." "How had ye knowledge of him first?" said Sir Gawaine.

V

Then she told him, as ye have heard before, and how her father betook him her brother to do him service, and how her father lent him

her brother Sir Tirre's shield, and here with her he left his own shield. "For what cause did he so?" said Sir Gawaine. "For this cause," said the damsel; "for his shield was too well known among many noble knights." "Ah, fair damsel," said Sir Gawaine, "please it you for to let me have a sight of that shield." "Sir," said she, "it is in my chamber, covered with a case, and if it will please you to come in with me ye shall see it." "Not so," said Sir Bernard unto his daughter, "let send for it." So when the shield was come Sir Gawaine took off the case; and, when he beheld that shield, he knew anon that it was Sir Launcelot's shield, and his own arms. "Ah! Jesu mercy," said Sir Gawaine, "now is my heart more heavier than ever it was before." "Why?" said the damsel, Elaine. "For I have a great cause," said Sir Gawaine; "is that knight that owneth that shield your love?" "Yes, truly," said she, "my love he is: God would that I were his love." "So God me speed!" said Sir Gawaine, "Fair damsel, ye love the most honourable knight of the world, and the man of most worship." "So me thought ever," said the damsel, "for never or that time, for no knight that ever I saw, loved I never none erst." "God grant," said Sir Gawaine, "that either of you may rejoice other, but that is in a great adventure. But truly," said Sir Gawaine unto the damsel, "ye may say ye have a fair grace; for why? I have known that noble knight this fourteen years, and never or that day, I or none other knight, I dare make it good, saw nor heard that ever he bear token or sign of no lady nor gentlewoman, no maid at any jousts nor tournament; and therefore, fair maid," said Sir Gawaine, "ye are much beholden to give him thanks. But I dread me," said Sir Gawaine, "ye shall never see him in this world, and that is great pity as ever was of earthly knight." "Alas!" said she, "how may this be; is he slain?" "I say not so," said Sir Gawaine; "but wit ye well that he is grievously wounded by all manner of signs, and by men's sight more likelier to be dead than to be alive, and wit ye well, he is the noble knight, Sir Launcelot; for by his shield I know him." "Alas!" said the fair maid Elaine, "how may it be? what was his hurt?" "Truly," said Sir Gawaine, "the man in the world that loveth him best hurt him so, and I dare say," said Sir Gawaine, "and that knight that hurt him knew the very certain that he had hurt Sir Launcelot, it would be the most

sorrow that ever came to his heart." "Now, fair father," said Elaine, "I require you give me leave to ride and to seek him, or else I wot well I shall go out of my mind, for I shall never stint till that I have found him and my brother, Sir Lavaine." "Do as ye think best," said her father, "for me right sore repenteth of the hurt of that noble knight." So the maid made her ready before Sir Gawaine, making great dole. Then on the morrow Sir Gawaine came unto King Arthur, and told him how he had found Sir Launcelot's shield in the keeping of the fair maid of Astolat. "All that I knew," said King Arthur, "and that caused me I would not suffer you to have to do at the great jousts. For I espied him," said King Arthur, "when he came into his lodgings, full late in the evening, in Astolat; but marvel have I," said King Arthur, "that ever he would bear any sign of any damsel, for or now I never heard say nor knew that ever he bear any token of no earthly woman." "By my head," said Sir Gawaine, "the fair maid of Astolat loveth Sir Launcelot marvellously well, but what it meaneth I cannot say; and she is ridden after him for to seek him."

So King Arthur and all his court came to London, and there Sir Gawaine openly disclosed unto all the court that it was the noble knight, Sir Launcelot, that jousted best.

VI

And when Sir Bors heard that, wit ye well he was a heavy and a sorrowful man, and so were all his kinsmen. But when Queen Guenever wist that Sir Launcelot bear the red sleeve of the fair maid of Astolat, she was nigh out of her mind for anger and wrath: and then she sent for Sir Bors de Ganis, in all the haste that might be. So when Sir Bors came afore the queen, she said unto him, "Ah! Sir Bors, have ye heard say how falsely Sir Launcelot hath betrayed me?" "Alas, madam," said Sir Bors, "I am afraid he hath betrayed himself and us all." "No force," said the queen, "though that he be destroyed, for he is but a false, traitorous knight." "Madam," said Sir Bors, "I beseech you say not so, for wit ye well I may not hear such language of him." "Why, Sir Bors," said the queen, "should I not call him a traitor, when he bear the red sleeve upon his head at Winchester, at the great tournament?" "Madam," said Sir

Bors, "that red sleeve-bearing repenteth me sore; but I dare say he did it to none evil intent, but for this cause he bear the red sleeve, that none of us that be of his blood should know him. For or then he nor one of us all, never knew that ever he bear token or sign of maid, lady, or gentlewoman." "Fie on him," said the queen, "notwithstanding for all his pride and boldness, yet there ye proved yourself his better." "Nay, madam," said Sir Bors, "say ye never more so, for he beat me and my fellows, and might have slain us, if he had liked." "Fie on him," said Queen Guenever, "for I heard Sir Gawaine say, before my lord Arthur, that marvel it were to tell the great love that is between the fair maid of Astolat and him." "Madam," said Sir Bors, "I may not warn Sir Gawaine to say what it pleased him; but I dare say, as for my lord, Sir Launcelot, that he loveth no lady, gentlewoman, nor maid, but all he loveth in like much; and therefore, madam," said Sir Bors, "ye may say what ye will that I will haste me to seek him and find him wheresoever he be, and God send me good tidings of him."

And so leave we them there, and speak we of Sir Launcelot, that lay in great peril. So as the fair maid Elaine came to Winchester, she sought there all about, and by fortune Sir Lavaine was ridden to play him and to enchase his horse. And anon as fair Elaine saw him, she knew him, and then she cried aloud unto him: and when he heard her, anon he came unto her, and then she asked her brother, "How fareth my lord, Sir Launcelot?" "Who told you, sister, that my lord's name was Sir Launcelot?" Then she told him how Sir Gawaine by his shield knew him. So they rode together till they came unto the hermitage, and anon she alighted: so Sir Lavaine brought her unto Sir Launcelot, and when she saw him lie so sick and pale in his bed, she might not speak, but suddenly she fell unto the ground in a swoon, and there she lay a great while. And when she was relieved, she sighed, and said, "My lord, Sir Launcelot, alas! why go ye in this plight?" and then she swooned again. Then Sir Launcelot prayed Sir Lavaine to take her up, and to bring her to him. And when she came to herself again, Sir Launcelot kissed her, and said, "Fair maid, why fare ye thus, ye put me to pain; wherefore make ye no more such cheer, for and ye be come to comfort

me, ye be right welcome, and of this little hurt that I have, I shall be full hastily whole by the grace of God. But I marvel," said Sir Launcelot, "who told you my name?" Then the fair maid told him all how Sir Gawaine was lodged with her father, "and there by your shield he discovered your name." "Alas!" said Sir Launcelot, "me sore repenteth that my name is known, for I am sure that it will turn to anger." And then Sir Launcelot compassed in his mind that Sir Gawaine would tell Queen Guenever how he bear the red sleeve, and for whom, that he wist well that it would turn to great anger. So this maid, Elaine, never went from Sir Launcelot, but watched him day and night, and gave such attendance upon him, there was never woman did more kindlier for man than she did. Then Sir Launcelot prayed Sir Lavaine to make espies in Winchester for Sir Bors, if he came there, and told him by what token he should know him, by a wound in his forehead. "For well I am sure," said Sir Launcelot, "that Sir Bors will seek me, for he is the good knight that hurt me."

VII

Now turn ye unto Sir Bors de Ganis, that came to Winchester to seek after his cousin, Sir Launcelot: and so when he came to Winchester, anon there were men that Sir Lavaine had made to lie in watch for such a man, and anon Sir Lavaine had warning thereof. And then Sir Lavaine came to Winchester and found Sir Bors, and there he told him what he was, and what his name was. "Now, courteous knight," said Sir Bors, "I require you that ye will bring me unto my lord, Sir Launcelot." "Sir," said Sir Lavaine, "take your horse, and within this hour ye shall see him." And so they departed and came unto the hermitage, where Sir Launcelot was; and when Sir Bors saw Sir Launcelot lie in his bed all pale and discoloured, anon Sir Bors lost his countenance, and for kindness and for pity he might not speak, but wept full tenderly a great while. And then when he might speak, he said unto him thus: "O, my lord, Sir Launcelot! God bless you, and send you hasty recovery; and full heavy am I of my misfortune, and of mine unhappiness, for now I may call myself unhappy, and I dread and fear me that God is greatly displeased with me, that he would suffer me to have such a

shame for to hurt you, that are all our leader and all our worship, and therefore I call myself unhappy. Alas! that ever such a captive knight as I am should have power, by unhappiness, to hurt the most noble knight of all the world, where I so shamefully set upon you, and overcharged you; and whereas ye might have slain me, ye saved me, and so did not I, for I and my blood did to you our uttermost. I marvel," said Sir Bors, "that my heart or blood would serve me, wherefore, my lord, Sir Launcelot, I ask your mercy." "Fair cousin," said Sir Launcelot, "ye are right heartily welcome, and wit ye well ye say overmuch to please me, which pleaseth me not; for why I have the same I sought, for I would with pride have overcome you every each one, and there in my pride I was nigh slain, and that was through mine own fault, for I might have given you warning of my being there, and then had I not been hurt: for it is an old saying, 'there is a hard battle whereas kin and friendship do battle either against other, there may be no mercy, but mortal war!' Therefore, fair cousin," said Sir Launcelot, "let this speech overpass, and all shall be welcome that God sendeth; and let us leave of this matter, and let us speak of some rejoicing. For this that is done may not be undone, and let us find some remedy how soon that I may be whole." Then Sir Bors leaned upon his bed's side, and there he told Sir Launcelot how the queen was passing watch with him, because he wore the red sleeve at the great jousts. And there Sir Bors told him all how Sir Gawaine discovered it by his shield, which he left with the fair maid of Astolat. "Then is the queen wroth," said Sir Launcelot, "and therefore am I right heavy, for I deserved no wrath; for all that I did was because that I would not be known." "Knight, so excused I you," said Sir Bors; "but all was in vain: for she said more largelier to me than I to you now. But is this she," said Sir Bors, "that is so busy about you, that men call the Fair Maid of Astolat?" "She it is," said Sir Launcelot, "which, by no manner of means, I can put from me." "Why should ye put her from you?" said Sir Bors, "she is a passing fair damsel, and well beseen, and well taught; and, would to God, fair cousin," said Sir Bors, "that ye could love her. But, as to that, I may not, nor dare not, counsel you; but I see well," said Sir Bors, "by her diligence about you, that she loveth you entirely." "That me repenteth," said Sir Launcelot. "Sir,"

said Sir Bors, "she is not the first that hath lost her pain upon you, and that is the more pity." And so they talked of many other things more; and so, within four or five days, Sir Launcelot was big and strong again.

VIII

Then Sir Bors told Sir Launcelot how that there was sworn a great tournament and jousts between King Arthur and the king of Northgalis, that should be upon Allhallowmas-day, beside Winchester. "Is that truth?" said Sir Launcelot; "then shall ye abide still with me a little while, until that I be whole; for I feel myself right big and strong." "Blessed be God," said Sir Bors. Then they abode there almost a month together; and ever this fair maid, Elaine, did her diligence and labour night and day unto Sir Launcelot, that there was never child more meeker unto the father, nor wife unto her husband, than was that fair maid of Astolat; wherefore, Sir Bors was greatly pleased with her. So upon a day, by the assent of Sir Launcelot, Sir Bors and Sir Lavaine made the hermit to go seek in woods for divers herbs; and so Sir Launcelot made fair Elaine for to gather herbs for him to make him a bane. In the meanwhile Sir Launcelot made him to arm him at all points, and there he thought for to assay his armour and his spear for his hurt or not. And, when he was upon his horse, he spurred him fiercely; and the horse was passing lusty and fresh, because he was not laboured a month before: and then Sir Launcelot couched his spear in the rest. So that courser leapt mightily, when he felt the spurs, and him that was upon him, the which was the noblest knight in the world; he steered him rigorously, and he stiffly and stably kept still the spear in the rest. And therewith Sir Launcelot strained himself so straightly with so great a force to get his horse forward, that the bottom of the wound broke, both within and without; and therewith the blood came out so fiercely, that he felt himself so feeble that he might not sit upon his horse. And then Sir Launcelot cried unto Sir Bors, "Ah! Sir Bors, and Sir Lavaine, help me; for I come unto mine end." And therewith he fell down on the one side unto the ground, like a dead corpse. And then Sir Bors and Sir Lavaine came to him, making out of measure great sorrow; and so, by fortune, the maid Elaine heard their sorrow and dole, and then she came thither. And, when

she found Sir Launcelot there armed in that place, she cried and wept as she had been mad; and then she kissed him, and did what she might to awake him. And then she rebuked her brother and Sir Bors, and called them both false traitors, and why they would take him out of his bed? There she cried, and said she would appeal them of his death. With this came the holy hermit, Sir Bawdewine of Britain; and, when he found Sir Launcelot in that plight, he said but little; but wit ye well he was right wrath. And then he said to them, "Let us have him in." And so they all bear him into the hermitage, and unarmed him, and laid him in his bed; and evermore his wound bled piteously, but he stirred no limb of his body. Then the knight-hermit put a thing in his nose, and a little deal of water in his mouth; and then Sir Launcelot awakened out of his swoon. And then the hermit staunched his bleeding; and, when he might speak, he asked Sir Launcelot why he put his life in jeopardy. "Sir," said Sir Launcelot, "for because I weened I had been strong enough; and also Sir Bors told me that there should be at Allhallowmas a great joust between King Arthur and the king of Northgalis: and, therefore, I thought to assay myself, if I might be there or not." "Ah! Sir Launcelot," said the hermit, "your heart and your courage will never be done, until your last day. But ye shall do now by my counsel. Let Sir Bors depart from you, and let him do at that tournament what he may. And, by the grace of God," said the knight-hermit, "by that the tournament be done, and ye come hither again, Sir Launcelot shall be as whole as ye, so that he will be ruled by me."

IX

And then Sir Bors made him ready to depart from Sir Launcelot; and then Sir Launcelot said, "Fair cousin, Sir Bors, recommend me unto all them unto whom I ought to recommend me unto; and I pray you enforce yourself at that joust, that ye may be best for my love; and here shall I abide you, at the mercy of God, till ye come again." And so Sir Bors departed, and came to the court of King Arthur, and told them in what place he had left Sir Launcelot. "That me repenteth," said the King; "but, sith he shall have his life, we all may thank God." And there Sir Bors told the queen in what great jeopardy Sir Launcelot was, when he would assay his

horse. "And all that he did, madam, was for the love of you, because he would have been at this tournament." "Fie on him, recreant knight!" said the queen; "for wit ye well I am right sorry and he shall have his life." "His life shall he have," said Sir Bors; "and who that would otherwise (except you, madam), we that be of his blood should help to shorten their lives. But, madam," said Sir Bors, "ye have been oftentimes displeased with my lord, Sir Launcelot; but at all times, at the end, ye find him a true knight." And so he departed; and then every knight of the Round Table that was there present at that time made them ready to be at the jousts of Allhallowmas and thither drew many knights of many countries. And, as Allhallowmas drew near, thither came the king of Northgalis, and the king with the hundred knights, and Sir Galahalt, the haughty prince of Surluse; and thither came King Anguish of Ireland, and the king of Scotland. So these three knights came on King Arthur's part. And so that day Sir Gawaine did great deeds of arms, and began first; and the heralds numbered that Sir Gawaine smote down twenty knights. Then came in at that same time Sir Bors de Ganis, and he was numbered that he had smitten down twenty knights; and, therefore, the prize was given between them both: for they began first, and longest endured. Also Sir Gareth did that day great deeds of arms: for he smote down and pulled down thirty knights: but, when he had done these deeds, he tarried not, but so departed; and, therefore, he lost his prize. And Sir Palomides did great deeds of arms that day; for he smote down twenty knights. But he departed suddenly; and men deemed that Sir Gareth and he rode together on some adventure.

So when this tournament was done, Sir Bors departed, and rode till he came to Sir Launcelot, his cousin, and then he found him walking on his feet; and there either made great joy of other. And so Sir Bors told Sir Launcelot of all the jousts, like as ye have heard. "I marvel," said Sir Launcelot, "that Sir Gareth, when he had done such deeds of arms, that he would not tarry." "Thereof we marvelled all," said Sir Bors; "for, but if it were you, or Sir Tristram, or Sir Lamoracke de Galis, I saw never knight bear down so many in so little a while as did Sir Gareth; and anon he was gone we wist not where." "By my head," said Sir Launcelot, "he is a

noble knight, and a mighty man, and well breathed. And if that he were strongly assayed," said Sir Launcelot, "I would deem that he were good enough for any man that bareth life. And he is a gentle knight, courteous, true, and bounteous, meek and mild; and in him is no manner of malice, but plain, faithful, and true." So then they made them ready to depart from the hermit. And so, upon a day, they took their horses, and took Elaine de Blaunch with them; and, when they came to Astolat, there they were well lodged, and had great cheer of Sir Bernard, the old baron, and of Sir Tirre, his son. And so, on the morrow, when Sir Launcelot should depart, fair Elaine brought her father with her, and her two brethren, Sir Tirre and Sir Lavaine, and thus she said:

X

"My lord, Sir Launcelot, now I see that ye will depart, fair and courteous knight, have mercy upon me, and suffer me not to die for your love." "What would you that I did?" said Sir Launcelot. "I would have you unto my husband," said the maid Elaine. "Fair damsel, I thank you," said Sir Launcelot; "but certainly," said he, "I cast me never to be married." "Then, fair knight," said she, "will ye be my love?" "Jesu defend me!" said Sir Launcelot; "for then should I reward your father and your brother full evil for their great goodness." "Alas!" said she, "then must I needs die for your love." "Ye shall not," said Sir Launcelot; "for wit ye well, fair damsel, that I might have been married and I had would; but I never applied me to be married. But because, fair damsel, that ye will love me as ye say ye do, I will, for your good love and kindness, show you some goodness; and that is this: That wheresoever ye will set your heart upon some good knight that will wed you, I shall give you together a thousand pounds yearly to you and to your heirs. Thus much will I give you, fair maid, for your kindness, and always while I live to be your own knight." "Of all this," said the damsel, "I will none; for but if ye will wed me, or else be my love at the least, wit ye well, Sir Launcelot, my good days are done." "Fair damsel," said Sir Launcelot, "of these two things ye must pardon me." Then she shrieked shrilly, and fell down to the ground in a swoon; and that gentlewoman bear her into her chamber, and there

she made ever much sorrow. And then Sir Launcelot would depart; and there he asked Sir Lavaine what he would do? "What should I do," said Sir Lavaine, "but follow you, but if ye drive me from you." Then came Sir Bernard unto Sir Launcelot, and said unto him thus: "I cannot see but that my daughter, Elaine, will die for your sake." "I may not do thereto," said Sir Launcelot, "for that me sore repenteth. For I report me unto yourself, that my proffer is fair; and me repenteth," said Sir Launcelot, "that she loveth me as she doth. I was never the causer of it: for I report me unto your son, I early nor late proffered her bounty nor fair behests. And as for me," said Sir Launcelot, "I dare do all that a good knight should do, that she is a clean maid for me, both for deed and for will; and I am right heavy of her distress; for she is a full fair maid, good and gentle, and right well taught." "Father," said Sir Lavaine, "I dare make it good that she is a clean maid as for my lord, Sir Launcelot; but she doth as I do. For, sithence that I first saw my lord, Sir Launcelot, I could never depart from him; nor nought I will, and I may follow him." Then Sir Launcelot took his leave; and so they departed, and came to Winchester. And when King Arthur wist that Sir Launcelot was come whole and sound, the king made great joy of him; and so did Sir Gawaine and all the knights of the Round Table, except Sir Agravaine and Sir Mordred. And also Queen Guenever was waxed wrath with Sir Launcelot, and would by no means speak with him, but estranged herself from him: and Sir Launcelot made all the means that he might to speak with the queen, but it would not be.

Now speak we of the fair maid of Astolat, which made such sorrow day and night, that she never slept, eat, nor drank; and always she made her complaint unto Sir Launcelot. So when she had thus endured about ten days, that she felt that she must needs pass out of this world. Then she shrove her clean, and received her Creator; and ever she complained still upon Sir Launcelot. Then her ghostly father bade her leave such thoughts. Then said she, "Why should I leave such thoughts? am I not an earthly woman? and all the while the breath is in my body, I may complain. For my belief is, that I do none offence, though I love an earthly man; and I take God unto record, I never loved any but Sir Launcelot du Lake, nor never shall: and a maiden I am, for him and for all other. And sith it is

the sufferance of God that I shall die for the love of so noble a knight, I beseech the high Father of heaven for to have mercy upon my soul; and that mine innumerable pains which I suffer may be allegiance of part of my sins. For our sweet Saviour, Jesu Christ," said the maiden, "I take thee to record I was never greater offender against thy laws, but that I loved this noble knight, Sir Launcelot, out of all measure: and of myself, good Lord! I might not withstand the fervent love, wherefore I have my death." And then she called her father, Sir Bernard, and her brother, Sir Tirre; and heartily she prayed her father that her brother might write a letter like as she would indite it. And so her father granted it her. And, when the letter was written, word by word, as she had devised, then she prayed her father that she might be watched until she were dead. "And while my body is whole let this letter be put into my right hand, and my hand bound fast with the letter until that I be cold; and let me be put in a fair bed, with all the richest clothes that I have about me. And so let my bed, with all my rich clothes, be laid with me in a chariot to the next place whereas the Thames is; and there let me be put in a barge, and but one man with me, such as ye trust, to steer me thither, and that my barge be covered with black samite over and over. Thus, father, I beseech you let be done." So her father granted her faithfully that all this thing should be done like as she had devised. Then her father and her brother made great dole; for, when this was done, anon she died. And so, when she was dead, the corpse, and the bed, and all, were led the next way unto the Thames; and there a man, and the corpse and all, were put in a barge on the Thames: and so the man steered the barge to Westminster, and there he rode a great while to and fro or any man discovered it.

XI

So, by fortune, King Arthur and Queen Guenever were speaking together at a window: and so as they looked into the Thames, they espied the black barge, and had marvel what it might mean. Then the king called Sir Kaye, and showed him it. "Sir," said Sir Kaye, "wit ye well that there is some new tidings." "Go ye thither," said the king unto Sir Kaye, "and take with you Sir Brandiles and Sir Agravaine, and bring me ready word what is there." Then these

three knights departed and came to the barge, and went in; and there they found the fairest corpse, lying in a rich bed, that ever they saw, and a poor man sitting in the end of the barge, and no word would he speak. So these three knights returned unto the king again, and told him what they had found. "That fair corpse will I see," said King Arthur. And then the king took the queen by the hand, and went thither. Then the king made the barge to be holden fast; and then the king and the queen went in with certain knights with them; and there they saw a fair gentlewoman, lying in a rich bed, covered unto her middle with many rich clothes, and all was cloth of gold: and she lay as though she had smiled. Then the queen espied the letter in the right hand, and told the king thereof. Then the king took it in his hand, and said, "Now I am sure this letter will tell what she was, and why she is come hither." Then the king and queen went out of the barge; and the king commanded certain men to wait upon the barge. And so when the king was come within his chamber, he called many knights about him, and said "that he would wit openly what was written within that letter." Then the king broke it open, and made a clerk read it. And this was the intent of the letter:—

"Most noble knight, my lord, Sir Launcelot du Lake, now hath death made us two at debate for your love. I was your love, that men called me Fair Maiden of Astolat; therefore unto all ladies I make my moan. Yet for my soul that ye pray, and bury me at the least, and offer me my mass penny. This is my last request: and a clean maid I died, I take God to my witness. Pray for my soul, Sir Launcelot, as thou art a knight peerless." This was all the substance of the letter. And when it was read, the queen and all the knights wept for pity of the doleful complaints. Then was Sir Launcelot sent for; and when he was come King Arthur made the letter to be read to him. And when Sir Launcelot had heard it, word by word, he said, "My lord, King Arthur, wit you well that I am right heavy of the death of this fair damsel. God knoweth I was never causer of her death by my will; and that I will report me unto her own brother here, he is Sir Lavaine. I will not say nay," said Sir Launcelot, "but that she was both fair and good; and much was I beholden unto her: but she loved me out of measure." "Ye

might have showed her," said the queen, "some bounty and gentleness, that ye might have preserved her life." "Madam," said Sir Launcelot, "she would none other way be answered, but that she would be my wife, or else my love; and of these two I would not grant her; but I proffered her for her good love, which she showed me, a thousand pounds yearly to her and her heirs, and to wed any manner of knight that she could find best to love in her heart. For, madame," said Sir Launcelot, "I love not to be constrained to love; for love must arise of the heart, and not by constraint." "That is truth," said King Arthur and many knights; "love is free in himself, and never will be bound; for where he is bound, he loseth himself. Then," said the king unto Sir Launcelot, "it will be your worship that ye oversee that she be buried worshipfully." "Sir," said Sir Launcelot, "that shall be done as I can best devise." And so many knights went thither to behold the fair dead maid. And on the morrow she was richly buried, and Sir Launcelot offered her mass penny; and all the knights of the Round Table there were there, at that time, offered with Sir Launcelot. And then, when all was done, the poor man went again with the barge. Then the queen sent for Sir Launcelot, and prayed him of mercy, for because she had been wrath with him causeless. "This is not the first time," said Sir Launcelot, "that ye have been displeased with my counsels; but, madam, ever I must suffer you, but what sorrow that I endure, ye take no force." So this passed forth all that winter, with all manner of hunting and hawking, and jousts and tourneys were many between many great lords. And ever, in all manner of places, Sir Lavaine got great worship, that he was nobly renowned among many of the knights of the Round Table. Thus it passed on until Christmas, and every day there were jousts made for a diamond, that whosoever joust best should have a diamond. But Sir Launcelot would not joust, but if it were a great joust cried: but Sir Lavaine jousted there all the Christmas passing well, and most was praised; for there were but few that did so well as he; wherefore all manner of knights deemed that Sir Lavaine should be made a knight of the Round Table, at the next high feast of Pentecost.

So after Christmas King Arthur let call to him many of his knights, and there they advised them together to make a part, and

a great tournament and jousts. And the king of Northgalis said unto King Arthur, "that he should have on his part King Anguish of Ireland, and the king with the hundred knights, and the king of Northumberland, and Sir Galahalt, the haughty prince." So these four kings, and this mighty duke, took a part against King Arthur and the knights of the Round Table. And the cry was made of the day, and jousts should be beside Westminster on Candlemas-day; whereof many knights were full glad, and made them ready to be at that joust in the freshest manner that they could. Then Queen Guenever sent for Sir Launcelot; and, when he was come, she said to him in this manner: "I warn you that ye ride no more in no jousts nor tournament, but that your kinsmen may know you; for at these jousts that shall be, ye shall have of me a sleeve of cloth of gold; and I pray you, for my sake, enforce yourself so there, that men may speak of your worship: but I charge you, as ye will have my love, that ye warn your kinsmen, that ye will bear that day the sleeve of cloth of gold upon your helmet." "Madam," said Sir Launcelot, "your desire shall be done." And so either made of other great joy. And when Sir Launcelot saw his time, he told Sir Bors, "that he should depart, and no more with him but Sir Lavaine, unto the good hermit that dwelled in the forest of Windsor, whose name was Sir Brastias, and there he thought to rest him, and to take all the ease that he might, because he would be fresh at that day of jousts." When Sir Launcelot and Sir Lavaine were ready, they departed, that no creature wist where he was become, but the noble men of his blood. And so when he was come unto the hermitage, wit you well he had good cheer; and so daily Sir Launcelot would go to a well, fast by the hermitage, and there he would lie down and see the well spring and bubble, and sometimes he slept there. So at that time there was a lady dwelled in that forest, and she was a great huntress, and daily she used to hunt; and always she bear her bow with her; and no men went never with her, but always women, and they were shooters, and could well kill a deer, but at the stalk and at the trest; and they daily bear bows and arrows, horns, and wood knives, and many good hounds they had, both for the string and for a bait. So it happened that this lady, the huntress, had baited her hounds for the bow, at a barren hind; and

this barren hind took her flight over heaths and woods. And ever this lady and part of her gentlewomen coursed the hind, and checked it by the noise of the hound, for to have met with the hind at some water. And so it happened that the said hind came to the well, whereas Sir Launcelot was sleeping and slumbering. And so the hind, when she came to the well, for heat she went to the soil, and there she lay a great while; and the hound came fast after, and made a cast about, for she had lost the perfect scent of the hind. Right so there came the lady huntress, which knew by her hound that the hind was at the soil in that well: and there she came stiffly, and found the hind. And anon she put a broad arrow in her bow, and shot at the hind, and overshot the hind, and, by misfortune, the broad arrow smote Sir Launcelot in the thick of the buttock over the barbs. When Sir Launcelot felt himself so hurt, he hurtled up woodly, and saw the lady which had smitten him. And then when he saw she was a woman, he said thus: "Lady, or damsel, what that thou be, in an evil time bear thou a bow, the devil made thee a shooter."

XII

"Now mercy, fair sir," said the lady, "I am a gentlewoman that used here in this forest hunting, and our Lord knoweth I saw you not; but as here is a barren hind at the soil in the well, and I weened to have done well, but my hand swerved." "Alas!" said Sir Launcelot, "now have ye mischieved me." And so the lady departed. And Sir Launcelot as well as he might drew out the arrow, and the head abode still in his buttock, and so went weakly into the hermitage, ever bleeding as he went. And when Sir Lavaine and the hermit espied that Sir Launcelot was hurt, wit ye well they were passing heavy; but Sir Launcelot nor the hermit wist not how he was hurt, nor by whom: and then were they wrath out of measure. Then, with great pain, the hermit got out the arrow-head out of Sir Launcelot's buttock, and much of his blood he shed at that time, and the wound was passing sore, and right unhappily smitten; for the wound was in such a place that Sir Launcelot might not sit in a saddle. "Ah! mercy, Jesu," said Sir Launcelot, "I call myself the most unhappiest knight that liveth; for ever when I would fainest have worship, there befalleth me ever some unhappy thing. Now, so Jesu me help," said

Sir Launcelot, "and if no man would but God, I shall be in the field upon Candlemas-day at the jousts, whatsoever fall of it." So all that might be gotten to heal Sir Launcelot was had. So when the day was come, Sir Launcelot let devise that he was arrayed, and Sir Lavaine and their horses, as though they had been Saracens.

And so they departed, and came nigh to the field. The king of Northgalis, with a hundred knights with him; and the king of Northumberland also brought with him a hundred good knights; and King Anguish, of Ireland, brought with him a hundred good knights, ready to joust; and Sir Galahalt, the haughty prince, brought with him a hundred good knights; and the king with the hundred knights brought with him as many; and all these were proved knights. And then came in King Arthur's part: and there came in the king of Scotland, with a hundred knights; and king Urience, of Core, brought with him a hundred good knights; and King Howel, of Britain, brought with him a hundred knights; and King Chalaunce, of Clarence, brought with him a hundred knights; and King Arthur himself came into the field with two hundred knights, and the most part were knights of the Round Table, which were proved noble knights. And there were old knights set upon scaffolds, to judge with the queen who did best.

XIII

Then they blew unto the field, and there the king of Northgalis encountered with the King of Scotland, and there the King of Scotland had a fall. And the King of Ireland smote down King Urience, and the King of Northumberland smote down King Howel, of Britain; and Sir Galahalt, the haughty prince, smote down King Chalaunce, of Clarence. And at that King Arthur was waxed wrath, and ran to the king with the hundred knights, and there King Arthur smote him down; and after, with that same spear, King Arthur smote down three other knights; and then, when his spear was broken, King Arthur did passing well. And so therewithal came Sir Gawaine and Sir Gaheris, Sir Agravaine and Sir Mordred, and there every each of them smote down a knight. And Sir Gawaine smote down four knights. And then there began a full strong meddle: for then there came in the knights of Sir Launcelot's blood, and Sir Gareth,

and Sir Palomides with them, and many knights of the Round Table: and they began to hold the four kings and the mighty duke so hard, that they were discomfited. But their duke, Sir Galahalt, the haughty prince, was a noble knight, and by his mighty prowess of arms he held the knights of the Round Table straight enough. All these doings saw Sir Launcelot, and then he came into the field with Sir Lavaine, as it had been thunder. And then Sir Bors, and the knights of his blood, espied Sir Launcelot, and said unto them all, "I warn you, beware of him with the sleeve of gold upon his head, for he himself is Sir Launcelot du Lake." And for great goodness, Sir Bors warned Sir Gareth. "I am well assayed," said Sir Gareth, "that I may know him in the same array." "That is the good and gentle knight, Sir Lavaine," said Sir Bors. So Sir Launcelot encountered with Sir Gawaine, and there, by force, Sir Launcelot smote down Sir Gawaine and his horse to the ground; and likewise he smote down Sir Agravaine and Sir Gaheris, and also he smote down Sir Mordred, and all this was done with one spear. Then Sir Lavaine met with Sir Palomides, and either met other so hard and so fiercely that both their horses fell to the ground, and then they were horsed again. And then met Sir Launcelot with Sir Palomides, and there Sir Palomides had a fall. So Sir Launcelot, or ever he stinted, as fast as he might get spears, he smote down thirty knights, and the most of them were knights of the Round Table. And ever the knights of his blood withdrew then, and made them to do in other places where Sir Launcelot came not. And then King Arthur was wrath, when he saw Sir Launcelot do such deeds. Then the king called unto Sir Gawaine, Sir Mordred, Sir Kaye, Sir Griflet, Sir Lucas, the butler; Sir Bedivere, Sir Palomides, and Sir Safre, his brother, and so King Arthur, with these nine knights, made them ready for to set upon Sir Launcelot and upon Sir Lavaine. All this espied Sir Bors de Galis, and Sir Gareth of Orkney. "Now I dread me sore," said Sir Bors, "that my lord Sir Launcelot will be hard matched." "By my head," said Sir Gareth, "I will ride unto my Lord Sir Launcelot for to help him, befall of me what may, for he is the same man that made me knight." "Ye shall not do so," said Sir Bors, "by my counsel, unless that ye were disguised." "Ye shall see me disguised," said Sir Gareth, "and that anon."

And therewith he espied a Welsh knight where he was to rest himself; and he was sore hurt before by Sir Gawaine, and to him Sir Gareth rode, prayed him of his knighthood for to lend him his shield for his. "I will well," said the Welsh knight. And when Sir Gareth had his shield, it was green, with a maiden that seemed in it. Then Sir Gareth came driving as fast as he might unto Sir Launcelot, and said thus unto him, "Sir knight, keep thyself, for yonder cometh King Arthur, with nine noble knights with him, to put you to rebuke; and so am I come to bear you fellowship for old love ye have shown me." "Gramercy," said Sir Launcelot. "Sir," said Sir Gareth, "encounter with Sir Gawaine, and I shall encounter with Sir Palomides, and let Sir Lavaine match with King Arthur; and when we have delivered them, let us three hold us steadily together." Then came King Arthur with his nine knights with him, and Sir Launcelot encountered with Sir Gawaine, and gave him such a buffet, that the arson of his saddle broke, and Sir Gawaine fell to the earth. Then Sir Gareth encountered with the good knight, Sir Palomides, and he gave him such a buffet, that both his horse and he dashed to the earth. Then encountered King Arthur with Sir Lavaine, and there either of them smote other to the earth, horse and all, that they lay a great while.

Then Sir Launcelot smote down Sir Agravaine, Sir Gaheris, and Sir Mordred. And then Sir Gareth smote down Sir Kaye, Sir Safre, and Sir Griflet; and when Sir Lavaine was horsed again, he smote down Sir Lucas, the butler, and Sir Bedivere; and then there began a great throng of good knights. Then Sir Launcelot hurtled and pulled off helms, so that at that time there might none sit him a buffet with his spear nor his sword. And Sir Gareth did such deeds of arms, that all men marvelled what knight he was with the green shield, for he smote down that day and pulled down more than thirty knights. And Sir Launcelot marvelled greatly when he beheld Sir Gareth do such deeds what knight he might be. Also Sir Launcelot knew not Sir Gareth, for and Sir Tristram de Lyons or Sir Lamoracke de Galis had been alive, Sir Launcelot would have deemed that he had been one of them twain.

So ever as Sir Launcelot, Sir Gareth, and Sir Lavaine fought; and, on the other side, Sir Bors, Sir Ector de Maris, Sir Lionel, Sir

Bleoberis, and Sir Galahalt, Sir Galihodin, Sir Pelleas, with more others of King Ben's blood, fought on another part, and held the king with the hundred knights, and also the king of Northumberland, right straight and right hardy.

XIV

So this jousting and the tournament endured long, till it was almost night; for the knights of the Round Table relieved ever unto King Arthur, for the king was wrath out of measure, but he and his knights might not prevail this day. Then Sir Gawaine said unto King Arthur, "I marvel where all this day Sir Bors de Galis, and his fellows of Sir Launcelot's blood be; I marvel me all this day greatly that they be not about you; it is for some cause," said Sir Gawaine. "By my head," said Sir Kaye, "Sir Bors is yonder all this day upon the right hand of the field, and there he and his blood done more worshipfully than we do." "It may well be," said Gawaine, "but I dread me always of guile; for, upon pain of my life," said Sir Gawaine, "this knight with the red sleeve of gold is Sir Launcelot himself, I see well by his riding, and by his great strokes given; and the other knight in the same colour is the good young knight, Sir Lavaine. Also, that knight with the green shield is my brother, Sir Gareth, and yet he hath disguised himself, for no man can make him to be against Sir Launcelot, because he made him knight." "By my head," said King Arthur, "nephew, I believe you, therefore tell me now what is your best counsel." "Sir," said Sir Gawaine, "ye shall have my best counsel: let blow unto lodging, for and if he be Sir Launcelot, and my brother, Sir Gareth, with him, with the help of that good young knight, Sir Lavaine, trust me truly it will be no boot to strive with them, but if we should fall ten or twelve upon one knight, and that were no worship, but shame." "Ye say truth," said the king, "and for to say sooth," said the king, "it were shame to us, so many as we be, to set upon them any more; for, wit ye well," said King Arthur, "they be three good knights, and, namely, that knight with the red sleeve of gold": so then they blew unto lodging. But forthwithal King Arthur let send unto the four kings, and unto the mighty duke, that the knight with the sleeve of cloth of gold depart not from them, but that the king

may speak with him. Then forthwithal King Arthur alighted and unarmed him, and got him a little hackney, and rode after Sir Launcelot, for ever he had an eye upon him. And so they found him among the four kings and the duke. And there King Arthur prayed them all unto supper, and they answered with a good will. And so when they were all unarmed, King Arthur knew Sir Launcelot, Sir Lavaine, and Sir Gareth. "Ah, Sir Launcelot," said King Arthur, "this day ye have hated me and my knights." So they went unto King Arthur's lodging altogether; and the prize was given unto Sir Launcelot; and by heralds they named him that he had smitten down fifty knights, and Sir Gareth thirty-five, and Sir Lavaine twenty-four knights. Then Sir Launcelot told the king and the queen how the lady huntress shot him in the forest of Windsor, in the buttock with a broad arrow, and how the wound thereof was that times six inches deep, and also in like long. And King Arthur blamed Sir Gareth, because he left his fellowship and held with Sir Launcelot. "My lord," said Sir Gareth, "he made me a knight, and when I saw him so hard bestead, me thought it was my worship to help him, because I saw him do so much, and so many noble knights against him. And when I understood that he was Sir Launcelot du Lake, I shamed me to see so many knights against him alone." "Truly," said King Arthur unto Sir Gareth, "ye say well, and worshipfully have ye done, and to yourself great worship; and all the days of my life," said King Arthur unto Sir Gareth, "wit ye well, I shall love you and trust you the better: for ever," said King Arthur, "it is a worshipful knight's deed for to help another worshipful knight, when he seeth him in great danger; for, ever a worshipful man will be lothe to see a worshipful man shamed: and he that is of no worship, and fareth with cowardice, never shall he show gentleness, nor no manner of goodness, whereas he seeth a man in any danger; for then ever a coward will show no mercy, and always a good knight will do ever to another knight as he would be done unto himself." So then there were made great feasts to kings and dukes, and revel, game, and play, and all manner of nobleness was used: and he that was courteous, true, and faithful unto his friend, was that time cherished.

THE DEATH OF KING ARTHUR

AS Sir Mordred was ruler of all England, he caused letters to be made, as though they came from beyond the sea, and the letters specified that King Arthur was slain in battle with Sir Launcelot; wherefore Sir Mordred made a parliament, and called the lords together, and there he made them to chuse him king, and so he was crowned at Canterbury, and held a feast there fifteen days. And afterward he drew him to Winchester, and there he took Queen Guenever, and said plainly that he would wed her, which was his uncle's wife, and his father's wife: and so he made ready for the feast, and a day prefixed that they should be wedded. Wherefore Queen Guenever was passing heavy, but she durst not discover her heart; but speak fair, and agreed to Sir Mordred's will. Then she desired of Sir Mordred for to go to London, for to buy all manner of things that belonged unto the wedding; and, because of her fair speech, Sir Mordred trusted her well enough, and gave her leave to go; and, when she came to London, suddenly, in all haste possible, she stuffed it with all manner of victuals, and well garnished it with men, and so kept it. Then, when Sir Mordred wist and understood how he was deceived, he was passing wrath out of measure. And, to make short tale, he went and laid a mighty siege about the Tower of London, and made many great assaults thereat, and threw many great engines unto them, and shot great guns. But all might not prevail Sir Mordred. For Queen Guenever would never, for fair speech, nor for foul, trust to come in his hands again. And then came the Bishop of Canterbury, the which was a noble clerk, and a holy man, and thus he said to Sir Mordred, "Sir, what will ye do? will ye first displease God, and after shame yourself, and all knighthood? Is not King Arthur your uncle, no further but your mother's brother, and on her himself King Arthur begat you upon his own sister, therefore how may ye wed your father's wife? Sir," said the noble clerk, "leave this opinion, or else I shall curse you with

book, bell, and candle." "Do thy worst," said Sir Mordred, "wit thou well that I utterly defy thee." "Sir," said the bishop, "I shall not fear me to do that I ought to do. Also, whereas, ye noise that my lord King Arthur is slain, it is not so; and therefore ye will make an abominable work in this land." "Peace! thou false priest," said Sir Mordred, "for and thou chafe me any more, I shall make thy head to be stricken off." So the bishop departed, and did the curse in the most effective wise that might be done. And then Sir Mordred sought the Bishop of Canterbury, for to have slain him. And when the bishop heard that, he fled, and took part of his goods with him, and went nigh unto Glastonbury, and there he was a religious hermit in a chapel, and lived in poverty, and in holy prayers. For well he understood that a mischievous war was near at hand. Then Sir Mordred sought upon Queen Guenever, by letters and messages, and by fair means and foul, for to have her come out of the Tower of London. But all this availed him not, for she answered him shortly, openly and privily, that she had liever slay herself than to be married to him. Then came word to Sir Mordred, that King Arthur had raised the siege from Sir Launcelot, and that he was coming homeward with a great host, for to be avenged upon Sir Mordred. Wherefore Sir Mordred made to write letters unto all the barony of this land, and much people drew unto him; for then was the common voice among them, that with King Arthur was none other life but war and strife, and with Sir Mordred was great joy and bliss. Thus was King Arthur deprived, and evil said of; and many there were that King Arthur had made up of nought, and had given them lands, might not say of him then a good word.

Lo! we all Englishmen see what a mischief here was: for he that was the noblest knight and king of the world, and most loved the fellowship of noble knights and men of worship, and by him they were all upholden. Now, might not we Englishmen hold us content with him; lo! this was the old custom and usage of this land. And also men say, that we of this land have not yet lost nor forgotten the custom and usage. Alas! alas! this is a great default of us Englishmen, for there may nothing please us no term. And so fared the people at that time. For they were better pleased with Sir Mordred than they were with King Arthur; and much people drew unto

Sir Mordred, and said they would abide with him, for better and for worse. And so Sir Mordred drew with great haste toward Dover, for there he heard say that King Arthur would arrive; and so he thought to beat his own father from his lands; and the most part of all England held with Sir Mordred, the people were so new-fangled.

II

And so, as Sir Mordred was at Dover, with his host, there came King Arthur, with a great many ships, galleys, and carracks; and there was Sir Mordred ready, waiting upon his landing, to hinder his own father to land upon the land that he was king of. Then was there launching of great boats and small, and all were full of noble men of arms; and there was much slaughter of gentle knights, and many a full bold baron was laid full low, on both parties. But King Arthur was so courageous, that there might no manner of knight let him to land, and his knights fiercely followed him; and so they landed, despite Sir Mordred and all his power; and put Sir Mordred back, that he fled, and all his people. So when this battle was done, King Arthur let bury his people that were dead: and then was the noble knight, Sir Gawaine, found in a great boat, lying more than half dead. When King Arthur wist that Sir Gawaine was laid so low, he went unto him, and there the king made sorrow out of measure, and took Sir Gawaine in his arms, and thrice he swooned: and then he came to himself again, and said, "Alas! my sister's son, here now thou liest, the man in the world that I loved most; and now is my joy gone. For now, my nephew, Sir Gawaine, I will discover me unto your person: in Sir Launcelot and you I most had my joy and my affiance, and now have I lost my joy of you both, wherefore all mine earthly joy is gone from me." "My uncle, King Arthur," said Sir Gawaine, "wit you well, that my death's-day is come, and all is through mine own hastiness and wilfulness; for I am smitten upon the old wound that Sir Launcelot du Lake gave me, of the which I feel that I must die; and if Sir Launcelot had been with you as he was, this unhappy war had never begun, and of all this I myself am causer: for Sir Launcelot and his blood, through their prowess, held all your cankered enemies in subjection and danger. And now," said Sir Gawaine, "ye shall miss Sir Launcelot: but, alas! I would

not accord with him, and therefore," said Sir Gawaine, "I pray you, fair uncle, that I may have paper, pen, and ink, that I may write unto Sir Launcelot a letter with mine own hands." And when paper and ink was brought, Sir Gawaine was set up, weakly, by King Arthur, for he had been shriven a little before, and he wrote thus:

"Unto Sir Launcelot, flower of all noble knights that ever I heard of or saw in my days.

"I, Sir Gawaine, King Lot's son, of Orkney, sister's son unto the noble King Arthur, send unto thee, greeting, and let thee have knowledge, that the tenth day of May I was smitten upon the old wound which thou gavest me before the city of Benwicke; and through the same wound thou gavest me I am come unto my death-day, and I will that all the world wit that I, Sir Gawaine, knight of the Round Table, sought my death, and not through thy deserving, but it was mine own seeking; wherefore I beseech thee, Sir Launcelot, for to return again unto this realm, and see my tomb, and pray some prayer, more or less, for my soul. And that same day that I wrote this letter I was hurt to the death in the same wound, the which I had of thy hands, Sir Launcelot. For of a nobler man might I not be slain. Also, Sir Launcelot, for all the love that ever was between us, make no tarrying, but come over the sea in all the haste that thou mayest, with thy noble knights, and rescue that noble king that made thee knight, that is my lord and uncle, King Arthur, for he is full straitly bestood with a false traitor, which is my false brother, Sir Mordred, and he hath let crown himself king, and he would have wedded my lady, Queen Guenever; and so had he done, if she had not put herself in the Tower of London. And so the tenth day of May last past, my lord and uncle, King Arthur, and we, all landed upon them at Dover, and there we put that false traitor, Sir Mordred, to flight; and there it misfortuned me for to be stricken upon thy stroke. And, at the date of this letter was written, but two hours and a-half before my death, written with mine own hand, and so subscribed with part of my heart's blood, and I require thee, as thou art the most famous knight of the world, that thou wilt see my tomb."

And then Sir Gawaine wept, and also King Arthur wept, and then they swooned both; and when they awaked both, the king made

Sir Gawaine to receive his Saviour. And then Sir Gawaine prayed the king to send for Sir Launcelot, and to cherish him above all other knights. And so, at the hour of noon, Sir Gawaine betook his soul into the hands of our Lord God. And there the king let bury him in a chapel within the castle of Dover: and there, yet unto this day, all men may see the skull of Sir Gawaine, and the same wound is seen that Sir Launcelot gave him in battle. Then was it told to King Arthur that Sir Mordred had pitched a new field upon Barendown, and on the morrow the king rode thither to him, and there was a great battle between them, and much people were slain on both parts; but at the last King Arthur's party stood best, and Sir Mordred and his party fled unto Canterbury.

III

And then the king searched all towns for his knights that were slain, and made to bury them; and those that were sore wounded he caused them to be salved with soft salve. Then much people drew unto King Arthur, and said that Sir Mordred warred on King Arthur wrongfully. And then the king drew him and with his host down unto the sea-side, westward, unto Salisbury, and there was a day assigned between King Arthur and Sir Mordred, and they should meet upon a down beside Salisbury, and not far from the sea-side; and this day was assigned upon a Monday after Trinity Sunday, whereof King Arthur was passing glad, that he might be avenged upon that traitor, Sir Mordred. Then Sir Mordred raised much people about London, for they of Kent, Sussex, and Surrey, Essex, and Suffolk, and of Norfolk, held for the most part with Sir Mordred, and many a noble knight drew unto Sir Mordred, and unto King Arthur; but they that loved Sir Launcelot drew unto Sir Mordred.

And so, upon Trinity Sunday, at night, King Arthur dreamed a right wonderful dream, and that was this: that him thought he sat upon a scaffold in a chair, and the chair was fast unto a wheel, and thereupon sat King Arthur, in the richest cloth of gold that might be made; and the king thought there was under him, far from him, a hideous and a deep black water, and therein was all manner of serpents and worms, and wild beasts, foul and horrible; and suddenly the king thought that the wheel turned upside down, and that

he fell among the serpents and wild beasts, and every beast took him by a limb: and then the king cried, as he lay in his bed and slept, "Help!"

And then knights, squires, and yeomen awaked the king, and then he was so amazed, that he wist not where he was; and then he fell in a slumbering again, not sleeping, nor through waking. So King Arthur thought there came Sir Gawaine unto him verily, with a number of fair ladies with him; and so, when King Arthur saw him, he said, "Welcome, my sister's son, I weened thou hadst been dead, and now I see thee alive; much am I beholden unto Almighty Jesu. Oh! fair nephew, and my sister's son, what be these ladies that be come hither with you?" "Sir," said Sir Gawaine, "all these be the ladies for whom I have fought when I was a man living; and all these are those that I did battle for in a rightwise quarrel, and God hath given them that grace at their great prayer, because I did battle for them, that they should bring me hither to you; thus much hath God given me leave for to warn you of your death; for and ye fight as tomorrow with Sir Mordred, as both ye have assigned, doubt ye not ye must be slain, and the most part of your people, on both parties: and for the great grace and goodness that Almighty Jesu hath unto you, and for pity of you, and many more other good men, that there should be slain, God hath sent me unto you, of His most special grace, for to give you warning, that in no wise ye do battle as tomorrow, but that ye take a treaty for a month's day, and proffer him largely, so as tomorrow to be put in a delay; for within a month shall come Sir Launcelot, with all his noble knights, and shall rescue you worshipfully, and slay Sir Mordred and all that ever will hold him." Then Sir Gawaine and all the ladies vanished. And anon the king called upon his knights, squires, and yeomen, and charged them lightly to fetch his noble lords and wise bishops unto him; and when they were come, the king told them his vision, what Sir Gawaine told him, and warned him, that if he fought on the morrow he should be slain. Then the king commanded Sir Lucas, the butler; and his brother, Sir Bedivere; and two bishops with them, and charged them in any wise if they might take a treaty for a month with Sir Mordred; and spare not to proffer him lands and goods, as much as ye think best. So then they de-

parted and came to Sir Mordred, where he had a grimly host of a hundred thousand men, and thereby entreated Sir Mordred long time; and, at the last, Sir Mordred was agreed to have Cornwall and Kent by King Arthur's days, and after the days of King Arthur to have all England to his obeisance.

IV

So then were they condescended that King Arthur and Sir Mordred should meet between both their hosts, and every each of them should bring fourteen persons; and then came this word unto King Arthur. "And then," said he, "I am glad that this is done." And so he went into the field; and when King Arthur should depart, he warned all his host, "that and they saw any sword drawn, look that ye come on fiercely, and slay that traitor, Sir Mordred, for in nowise trust him." In likewise Sir Mordred did warn his host, "that if ye see any manner of sword drawn, look that ye come on fiercely, and so slay all that ever standeth before you; for in nowise I will not trust for this treaty, for I know well that my father will be avenged upon me." And so they were agreed and accorded thoroughly, and wine was set, and they drank. Right so came an adder out of a little heath bush, and stung a knight on the foot. And when the knight felt him stung, he looked down and saw the adder, and then he drew his sword to slay the adder, and thought of none other harm. And when the hosts on both parties saw that sword drawn, they blew beams, trumpets, and horns, and shouted grimly. And so both hosts dressed them together, and King Arthur took his horse, and said, "Alas! this unhappy day"; and so rode he to his part. And so Sir Mordred did in likewise, and never was there seen a more dolefuller battle in no Christian land: for there was but rushing and riding, foining and striking, and many a grim word was there spoken either to other, and many a deadly stroke. But always King Arthur rode throughout the battle of Sir Mordred many times, and did there right nobly as a noble king should do; and at all times he never fainted. And Sir Mordred that day put him in devoir and in great peril, and thus they fought all the long day, and never stinted till the noble knights were laid to the cold ground. And ever they fought still till it was nigh night, and by that time was there a hundred thousand

laid dead upon the down. Then was King Arthur wrath out of measure, when he saw his people so slain from him. Then the king looked about him, and then was he ware that of all his host, and of his good knights, were left no more alive but two knights; that were Sir Lucas, the butler, and Sir Bedivere, his brother, and they were right sore wounded. "Jesu mercy," said King Arthur, "where are all my noble knights become? Alas! that ever I should see this doleful day: for now," said King Arthur, "I am come unto mine end. For would to God that I wist where that traitor, Sir Mordred, is, which hath caused all this mischief?" Then was King Arthur aware where Sir Mordred leaned upon his sword among a great heap of dead men. "Now give me my spear," said King Arthur to Sir Lucas, "for yonder I have espied the traitor which hath wrought all this woe." "Sir, let him be," said Sir Lucas, "for he is unhappy; and if ye pass this unhappy day, ye shall be right well revenged upon him. My good lord, remember well your dream that ye had this night, and what the spirit of Sir Gawaine told you this night; yet God of his great goodness hath preserved you hither, therefore, for God's sake, my lord, leave off by this; for, blessed be God, ye have won the field, for here we be three alive, and with Sir Mordred is none alive, and if ye leave off now this wicked day of destiny is done." "Betide me death, betide me life," said the king; "now I see him yonder alone, he shall never escape my hands, for at better advantage shall I never have him." "God speed you well," said Sir Bedivere. Then King Arthur gat his spear in both his hands, and ran toward Sir Mordred, crying, "Traitor, now is thy death-day come." And when Sir Mordred heard King Arthur, he ran unto him with his sword drawn in his hand, and there King Arthur smote Sir Mordred under the shield, with a foin of his spear, throughout the body more than a fathom. And when Sir Mordred felt that he had his death wound, he thrust himself with all the might that he had up to the end of King Arthur's spear with his sword, that he held in both his hands, on the side of the head, that the sword pierced the helmet and the brain-pan. And therewith Sir Mordred fell down stark dead to the earth, and the noble King Arthur fell in a swoon to the earth, and there he swooned oftentimes. And Sir Lucas and Sir Bedivere oftentimes heaved him up, and so weakly they laid him between

them both unto a little chapel, not far from the sea-side. And when the king was there, he thought him well eased. Then heard they people cry in the field. "Now go thou, Sir Lucas," said the king, "and do me to write what betokeneth that noise in the field." So Sir Lucas departed, and he was grievously wounded in many places; and so, as he went, he saw and hearkened by the moonlight, how the pilfers and robbers were come into the field, for to pilfer and rob many a noble knight of brooches and beads, of many a good ring, and of many a rich jewel. And who that were not dead all out, there they slew them for to have their harness, and their riches. And when Sir Lucas understood this work, he came unto the king as soon as he might, and told him all that he had heard and seen. "Therefore, by mine advice," said Sir Lucas, "it is best that we bring you unto some town." "I would it were so," said the king.

V

"But I may not stand, my head acheth so. Ah! Sir Launcelot," said King Arthur, "this same day have I sore missed thee; alas! that ever I was against thee, for now have I my death, whereof Sir Gawaine warned me in my dream." Then Sir Lucas took up King Arthur on the one part, and Sir Bedivere on the other part, and in the lifting the king swooned. And Sir Lucas fell in a swoon with that lift, and therewith the noble knight's heart burst. And when King Arthur came to himself again, he beheld Sir Lucas how he lay foaming at the mouth. "Alas!" said King Arthur, "this is unto me a full heavy sight for to see this noble duke so to die for my sake; for he would have holpen me, that had more need of help than I have. Alas! he would not complain him, his heart was so set for to help me. Now, Jesu, have mercy upon his soul." Then Sir Bedivere wept for the death of his brother. "Leave this weeping and mourning," said King Arthur, "for all this will not avail me; for wit thou well I might live myself, the death of Sir Lucas would grieve me evermore. But my time hieth fast," said King Arthur unto Sir Bedivere, "therefore take thou Excalibur, my good sword, and go with it unto yonder water-side; and when thou comest there, I charge thee, throw my sword into that water, and come again and tell me what thou shalt see there." "My lord," said Sir Bedivere,

"your command shall be done, and lightly bring you word again." And so Sir Bedivere departed, and by the way he beheld that noble sword, where the pommel and the haft were all of precious stones. And then he said to himself, "If I throw this rich sword into the water, thereof shall never come good, but harm and loss." And then Sir Bedivere hid Excalibur under a tree, and as soon as he might, he came again unto King Arthur, and said he had been at the water, and had thrown the sword into the water. "What sawest thou there?" said the king. "Sir," said he, "I saw nothing but waves and wind." "That is untruly said of thee," said King Arthur, "therefore go thou lightly and do my command, as thou art to me life and dear, spare not but throw it in." Then Sir Bedivere returned again, and took the sword in his hand; and then he thought it sin and shame to throw away that noble sword; and so after he hid the sword, and returned again, and told the king that he had been at the water and done his command. "What saw ye there?" said the king. "Sir," said he, "I saw nothing but the water lap and waves wan." "Ah! traitor, untrue," said King Arthur, "now hast thou betrayed me two times, who would have weened that thou hast been unto me so self and dear, and thou art named a noble knight, and wouldst betray me for the rich sword! But now go again lightly, for thy long tarrying putteth me in great jeopardy of my life, for I have taken cold; and but if thou do as I command thee, and if ever I may see thee, I shall slay thee with mine own hands, for thou wouldest for my rich sword see me dead." Then Sir Bedivere departed, and went to the sword, and lightly took it up and went to the water's side, and there he bound the girdle about the belts. And then he threw the sword into the water as far as he might, and there came an arm and a hand above the water, and met it and caught it, and so shook it thrice and brandished. And then the hand vanished away with the sword in the water.

So Sir Bedivere came again to the king, and told him what he had seen. "Alas!" said the king, "help me from hence; for I dread me I have tarried over long." Then Sir Bedivere took King Arthur upon his back, and so went with him to the water's side; and, when they were at the water's side, even fast by the bank hovered a little barge, with many fair ladies in it: and among them all was a queen, and

all they had black hoods; and they wept and shrieked when they saw King Arthur.

"Now put me into the barge," said the king. And so he did softly, and there received him three queens with great mourning; and so these three queens sat them down and in one of their laps King Arthur laid his head. And then that queen said, "Ah! dear brother, why have ye tarried so long from me? Alas! this wound on your head hath taken overmuch cold." And so then they rowed from the land; and Sir Bedivere beheld all those ladies go from him. Then Sir Bedivere cried, "Ah! my lord Arthur, what shall become of me now ye go from me, and leave me here alone among mine enemies?" "Comfort thyself," said King Arthur, "and do as well as thou mayest; for in me is no trust for to trust in: for I will into the vale of Avalon, for to heal me of my grievous wound; and, if thou never hear more of me, pray for my soul." But evermore the queens and the ladies wept and shrieked, that it was pitiful for to hear them: and, as soon as Sir Bedivere had lost the sight of the barge, he wept and wailed, and so took the forest, and so he went all the night; and, in the morning, he was aware, between two hills, of a chapel and a hermitage.

VI

Then was Sir Bedivere glad, and thither he went; and, when he came into the chapel, he saw where lay a hermit groveling upon all fours there, fast by a tomb newly graven. When the hermit saw Sir Bedivere he knew him well; for he was, but a little before, Bishop of Canterbury, that Sir Mordred had banished away. "Sir," said Sir Bedivere, "what man is there buried that ye pray so fast for?" "My fair son," said the hermit, "I wot not verily but by deeming; but this night, at midnight, here came a great number of ladies, which brought this dead corpse, and prayed me to bury him; and here they offered a hundred tapers, and gave me a hundred beseants." "Alas!" said Sir Bedivere, "that was my lord, King Arthur, that here lieth buried in this chapel." Then Sir Bedivere swooned; and, when he awoke, he prayed the hermit that he might abide with him here still, to live with fasting and prayers. "For from hence will I never go," said Sir Bedivere, "by my will; but all the days of my life here to pray for my lord, King Arthur." "Ye are welcome to

me," said the hermit; "for I know you better than ye ween that I do; for ye are that bold Bedivere, and the noble duke Sir Lucas, the butler, was your own brother."

Then Sir Bedivere told the hermit all as ye heard before. Sir Bedivere abode there still with the hermit, which had been before the Bishop of Canterbury: and there Sir Bedivere put upon him poor clothes, and served the hermit full lowly in fasting and in prayers. This of King Arthur I find no more written in my copy of the certainty of his death; but thus was he led away in a barge, wherein were three queens; that one was King Arthur's sister, Morgan le Fay; the other was the Queen of Northgalis; and the third was the Queen of the Waste Lands. And there was Nimue, the chief Lady of the Lake, which had wedded Sir Pelleas, the good knight. And this lady had done much for King Arthur; for she would never suffer Sir Pelleas to be in any place whereas he should be in danger of his life: and so he lived to the uttermost of his days with her in great rest. More of the death of King Arthur could I never find, but that ladies brought him unto the burials. And so one was buried here, that the hermit bear witness, that sometimes was Bishop of Canterbury; but yet the hermit knew not of a certain that it was verily the body of King Arthur. For this tale Sir Bedivere, knight of the Round Table, made it plainly to be written.

VII

Some men yet say, in many parts of England, that King Arthur is not dead; but had by the will of our Lord Jesu Christ into another place: and men say that he will come again, and he shall win the holy cross. I will not say that it shall be so; but rather I will say, that here in this world he changed his life. But many men say that there is written upon his tomb this verse:—

Hic jacet Arthurus rex quondam, rexque futurus.

Thus leave we here Sir Bedivere with the hermit, that dwelled that time in a chapel beside Glastonbury, and there was his hermitage; and so they lived in prayers, and fastings, and great abstinence. And when Queen Guenever understood King Arthur was slain, and all the noble knights, Sir Mordred and all the remnant,

then she stole away, and five ladies with her: and so she went to Almesbury, and there she let make herself a nun, and wore white clothes and black: and great penance she took, as ever did sinful lady in this land, and never creature could make her merry, but lived in fastings, prayers, and alms deeds, that all manner of people marvelled how virtuously she was changed. Now leave we Queen Guenever in Almesbury, that was a nun in white clothes and in black, and there she was abbess and ruler as reason would: and turn we from her, and speak we of Sir Launcelot du Lake.

VIII

Sir Launcelot heard in his country that Sir Mordred was crowned king in England, and made war against King Arthur, his own father, and would not let him to land in his own land. Also it was told Sir Launcelot how that Sir Mordred had laid siege about the Tower of London, because the queen would not wed him. Then was Sir Launcelot wondrous wrath, and said to his kinsmen, "Alas! that double traitor, Sir Mordred! now I repent me that he escaped my hands; for much shame hath he done to my lord, King Arthur: for I feel, by the letter of Sir Gawaine, that my lord, King Arthur, is right hard bestead. Alas!" said Sir Launcelot, "that ever I should live to hear that most noble king, that made me knight, thus to be beset by his subjects in his own realm; and this doleful letter, that my lord, Sir Gawaine, hath sent me before his death, praying me to see his tomb, wit ye well his doleful words shall never go from my heart. For he was a full noble knight that ever was born; and in an unhappy hour was I born, that ever a wretch should have that mishap to slay Sir Gawaine, and Sir Gaheris, the good knight, and mine own friend, Sir Gareth, that noble knight.

"Alas! may I say, that I am unhappy," said Sir Launcelot, "that ever I should do thus unhappily! Alas! might I never have hap to slay that traitor, Sir Mordred?" "Leave your complaints," said Sir Bors, "and first revenge you of the death of Sir Gawaine, and it will be well done that ye go to see Sir Gawaine's tomb; and, secondly, that ye revenge my lord, King Arthur, and Queen Guenever." "I thank you," said Sir Launcelot, "for ever ye will my worship."

Then they made them ready in all the haste that might be, with

ships and galleys, with Sir Launcelot and his host, for to pass into England: and so he passed over the sea, and arrived at Dover; and there he landed with seven kings, and the number of their men of arms was hideous to behold. Then Sir Launcelot inquired of the men of Dover where King Arthur was become?

Then the people told him how that he was slain with Sir Mordred, and a hundred thousand died upon a day; and how Sir Mordred gave King Arthur there the first battle at his landing, and there was the good knight, Sir Gawaine, slain; and, on the morrow, Sir Mordred fought with King Arthur upon Barendown, and there King Arthur put Sir Mordred to the worst. "Alas!" said Sir Launcelot, "this is the heaviest tidings that ever came to me. Now, fair sir," said Sir Launcelot, "I beseech you show me the tomb of Sir Gawaine."

And then certain people of the town brought him to the castle of Dover, and showed him the tomb of Sir Gawaine. Then Sir Launcelot kneeled down and wept, and prayed full heartily for his soul; and that night he made a dole. And all they that would come had as much flesh, fish, wine and ale, as they might eat and drink; and every man and woman had twelvepence, come who would. Thus, with his own hands, dealed he his money in a mourning gown; and ever he wept, and prayed them to pray for the soul of Sir Gawaine. And, on the morrow, all the priests and clerks that might be gotten in the country were there, and sung mass of requiem. And there Sir Launcelot offered first, and he offered a hundred pounds: and then the seven kings offered forty pounds each; and the offering endured from the morning to night: and Sir Launcelot lay two nights upon his tomb in prayers and in weeping; then, on the third day, Sir Launcelot called unto him the kings, dukes, earls, barons, and knights, and thus he said—"My fair lords, I thank you all of your coming hither into this country with me: but we come too late, and that shall repent me while I live; but against death there may no man rebel. But sith it is so," said Sir Launcelot, "I will myself ride and seek my lady, Queen Guenever; for, as I heard say, she hath had much pain and great disease: and I have heard say, that she is fled to the west country. Therefore, ye all shall abide me here; and, but if I come again within fifteen days then take your ships, and depart into your countries; for I will do as I have said to you."

IX

Then came Sir Bors de Galis, and said, "My lord, Sir Launcelot, what think ye to do? Now to ride in this realm, wit ye well ye shall find few friends." "Be as it may," said Sir Launcelot, "keep you still here; for I will forth on my journey, and neither man nor child go with me." So it was no boot to strive; but he departed and rode westward, and there he sought seven or eight days, and at the last he came upon a nunnery. And then was Queen Guenever aware of Sir Launcelot as he walked in the cloister; and, when she saw him there, she swooned three times, that all the ladies and gentlewomen had work enough for to hold the queen up. So, when she might speak, she called the ladies and gentlewomen unto her: "Ye marvel, fair ladies, why I made this cheer. Truly," said she, "it is for the sight of that knight who is yonder; wherefore, I pray you all to call him unto me." And when Sir Launcelot was brought unto her, then she said, "Through this knight and me all the woe was wrought, and the death of the most noble knights of the world; for through our love that we have loved together is my most noble lord slain; therefore, wit thou well, Sir Launcelot, I am set in such a plight to get my soul's health; and yet I trust, through God's grace, that after my death for to have the sight of the blessed face of Jesu Christ, and at the dreadful day of doom to sit on his right side: for as sinful creatures as ever was I are saints in heaven.

"Therefore, Sir Launcelot, I require thee, and beseech thee heartily, for all the love that ever was between us two, that thou never look me more in the visage; and furthermore I command thee, on God's behalf, right straightly that thou forsake my company, and that unto thy kingdom shortly thou return again, and keep well thy realm from war and wreck. For as well as I have loved thee, Sir Launcelot, now mine heart will not once serve me to see thee; for through me and thee are the flower of kings and knights destroyed, therefore, Sir Launcelot, go thou unto thy realm, and there take thee a wife, and live with her in joy and bliss; and I beseech you heartily pray for me unto our Lord God, that I may amend my misliving."

"Now, sweet madam," said Sir Launcelot, "would ye that I should

now return again into my country, and there to wed a lady? Nay, madam, wit ye well that I will never while I live; for I shall never be so false to you of that I have promised but the same destiny that ye have taken you unto I will take me unto, for to please God, and especially to pray for you."

"If thou wilt do so," said the queen, "hold thy promise; but I may not believe but that thou wilt return to the world again." "Ye say well," said he; "yet wist me never false of my promise, and God defend but that I should forsake the world like as ye have done; for in the quest of the Sancgreal I had forsaken the vanities of the world, had not your lord been: and if I had done so at that time with my heart, will, and thought, I had passed all the knights that were in the quest of the Sancgreal, except Sir Galahad, my son. And, therefore, my lady, Dame Guenever, since ye have taken you unto perfection, I must needs take me unto perfection of right. For I take record of God in you have I had mine earthly joy; and if I had found you so disposed now, I had cast me for to have had you unto mine own realm and country.

X

"But since I find you thus disposed, I endure you faithfully that I will take me to penance, and pray, while my life lasteth, if I may find any good hermit, either grey or white, that will receive me; wherefore, madam, I pray you kiss me once, and never more." "Nay," said the queen, "that shall I never do; but abstain you from such things." And so they departed; but there was never so hard-hearted a man but he would have wept to see the sorrow that they made: for there was a lamentation as though they had been stung with spears, and many times they swooned. And the ladies bare the queen to her chamber, and Sir Launcelot went and took his horse, and rode all day and all that night in a forest, weeping; and at the last he was aware of a hermitage, and a chapel that stood between two cliffs, and then he heard a little bell ring to mass, and thither he rode, and alighted, and tied his horse to the gate, and heard mass. And he that sung the mass was the Bishop of Canterbury; both the bishop and Sir Bedivere knew Sir Launcelot, and they spake together after mass. But when Sir Bedivere had told him his tale all whole, Sir Launce-

lot's heart almost burst for sorrow; and Sir Launcelot threw away his armour, and said, "Alas! who may trust this world?"

And then he kneeled down on his knees, and prayed the bishop for to shrive him and assoil him: and then he besought the bishop that he might be his brother. Then the bishop said, "I will gladly." And then he put a habit upon Sir Launcelot; and there he served God, day and night, with prayers and fastings.

Thus the great host abode at Dover; and then Sir Lionel took fifteen lords with him, and rode to London to seek Sir Launcelot; and there Sir Lionel was slain, and many of his lords. Then Sir Bors de Galis made the great host to go home again unto their own country; and Sir Bors, Sir Ector de Maris, Sir Blamor, Sir Bleoberis, and with more other of Sir Launcelot's kin, took on them to ride through all England to seek Sir Launcelot.

So Sir Bors rode so long till he came unto the same chapel where Sir Launcelot was; and so Sir Bors heard a little bell that rang to mass, and there he alighted, and heard mass. And when mass was done, the bishop, Sir Launcelot, and Sir Bedivere came unto Sir Bors; and when he saw Sir Launcelot in that manner of clothing, then he prayed the bishop that he might be in the same suit: and so there was a habit put upon him, and there he lived in prayers and fasting. And within half a year there was come Sir Galahalt, Sir Galihodin, Sir Bleoberis, Sir Villiers, Sir Clarrus, and Sir Galahautine: so these seven noble knights abode there still. And when they saw that Sir Launcelot had taken him unto such perfection, they had no list to depart, but took such a habit as he had. Thus they endured in great penance five years, and then Sir Launcelot took the habit of priesthood, and twelve months he sung the mass. And there was none of these other knights but that they read in books, and helped for to sing mass, and ring bells, and did lowly all manner of service. And so their horses went where they would; for they took no regard in worldly riches: for when they saw Sir Launcelot endure such penance, in prayer and fasting, they took no force what pain they endured, for to see the noblest knight of the world take such abstinence, so that he waxed full lean. And thus upon a night there came a vision unto Sir Launcelot, and charged him, in remission of all his sins, to haste him toward Almesbury, "and by that time thou come there

thou shall find Queen Guenever dead; and, therefore, take thy fellows with thee, and also purvey thee a horse-bier, and bring you the corpse of her, and bury it by her lord and husband, the noble King Arthur." So this vision came thrice unto Sir Launcelot in one night.

XI

Then Sir Launcelot rose up ere it was day, and told the hermit thereof. "It is well done," said the hermit; "look that ye disobey not this vision." Then Sir Launcelot took his seven fellows with him, and on foot they went from Glastonbury, the which is little more than thirty miles: and thither they came within two days, for they were weak and feeble to go. And when Sir Launcelot was come to Almesbury, within the nunnery, Queen Guenever died but half an hour before; and the ladies told Sir Launcelot, that Queen Guenever had told all ere she died, "that Sir Launcelot had been a priest near twelve months, and hither he cometh, as fast as he may, for to fetch my corpse; and beside my lord, Sir Arthur, he shall bury me." Wherefore the queen said, in hearing of them all, "I beseech Almighty God, that I may never have power to see Sir Launcelot with my worldly eyes." "And this," said all the ladies, "was ever her prayer all those two days, until she was dead." Then Sir Launcelot saw her visage; but he wept not greatly, but sighed. And so he did all the observance of the service himself, both the dirge at night, and the mass on the morrow; and there was ordained a horse-bier: and so with a hundred torches ever burning about the corpse of the queen. And ever Sir Launcelot with his seven fellows went about the bier, singing and reading many a holy and devout orison, and frankincense upon the corpse incensed. Thus Sir Launcelot and his seven fellows went on foot from Almesbury until they came to Glastonbury; and when they were come to the chapel and the hermitage, there she had a dirge with great devotion; and on the morrow the hermit, that was sometime Bishop of Canterbury, sung the mass of requiem, with great devotion; and Sir Launcelot was the first that offered, and then offered all his seven fellows: and then she was wrapped in seared cloths of reins, from the top to the toe, in thirty fold, and then she was put in a web of lead, and after in a coffin of marble. And when she was put into the earth, Sir Launcelot

swooned, and lay long upon the ground, while the hermit came and awaked him, and said, "Ye are to blame, for ye displease God with such manner of sorrow-making." "Truly," said Sir Launcelot, "I trust I do not displease God, for he knoweth well mine intent, for my sorrow was not, nor is not for any rejoicing of sin; but my sorrow may never have an end. For when I remember and call to mind her beauty, her bounty, and her nobleness, that was as well with her king, my lord Arthur, as with her; and also when I saw the corpse of that noble king, and noble queen, so lie together in that cold grave, made of earth, that sometime were so highly set in most honourable places, truly mine heart would not serve me to sustain my wretched and careful body also. And when I remember me how I, through my default, and through my presumption and pride, that they were both laid full low, the which were peerless that ever were living of Christian people. Wit ye well," said Sir Launcelot, "this remembered of their kindness, and of mine unkindness, sunk and impressed so in my heart, that all my natural strength failed me, so that I might not sustain myself."

XII

Then Sir Launcelot, ever after, eat but little meat, nor drink, but continually mourned until he was dead; and then he sickened more and more, and dried and dwindled away. For the bishop, nor none of his fellows, might not make him to eat, and little he drank, that he was soon waxed shorter by a cubit than he was, that the people could not know him. For evermore, day and night, he prayed, but needfully, as nature required; sometimes he slumbered a broken sleep, and always he was lying grovelling upon King Arthur's and Queen Guenever's tomb; and there was no comfort that the bishop, nor Sir Bors, nor none of all his fellows, could make him; it availed nothing.

Oh! ye mighty and pompous lords, shining in the glory transitory of this unstable life, as in reigning over great realms and mighty great countries, fortified with strong castles and towers, edified with many a rich city; yea also, ye fierce and mighty knights, so valiant in adventurous deeds or arms;—behold! behold! see how this mighty conqueror, King Arthur, whom in his human life all the

world doubted; see also, the noble Queen Guenever, which sometime sat in her chair, adorned with gold, pearls, and precious stones, now lie full low in obscure foss, or pit, covered with clods of earth and clay. Behold also this mighty champion, Sir Launcelot, peerless of all knighthood; see now, how he lieth grovelling upon the cold mould; now being so feeble and faint, that sometime was so terrible. How, and in what manner, ought ye to be so desirous of worldly honour so dangerous. Therefore me thinketh this present book is right necessary often to be read; for in it shall ye find the most gracious, knightly, and virtuous war, of the most noble knights of the world, whereby they gat a praising continually. Also me seemeth, by the oft reading thereof, ye shall greatly desire to accustom yourself in following of those gracious knightly deeds; that is to say, to dread God and to love righteousness, faithfully and courageously to serve your sovereign prince; and the more that God hath given you the triumphal honour, the meeker ought ye to be, ever fearing the unstableness of this deceitful world. And so I pass over and turn again unto my matter.

So within six weeks after, Sir Launcelot fell sick, and lay in his bed, and then he sent for the bishop, that there was hermit, and all his true fellows. Then Sir Launcelot said, in dreary tone, "Sir Bishop, I pray you that ye will give me all my rights that belongeth unto a Christian man." "It shall not need you," said the hermit and his fellows; "it is but a heaviness of your blood; ye shall be well amended by the grace of God tomorrow."

"My fair lords," said Sir Launcelot, "wit ye well, my careful body will into the earth; I have warning more than I will now say; therefore, I pray you, give me my rights." So when he was houseled and eneled, and had all that a Christian man ought to have, he prayed the bishop that his fellows might bear his body unto Joyous Gard.

"Some men say Alnwick, and some men say to Bamborow; howbeit," said Sir Launcelot, "me repenteth sore; but I made mine avow afore time, that in Joyous Gard I would be buried; and, because of breaking of mine vow, I pray you all lead me thither." Then was there weeping and wringing of hands among his fellows. So, at the season of the night, they went all to their beds; for they all lay in

one chamber. So after midnight, against day, the bishop that was hermit, as he lay in his bed asleep, he fell on a great laughter and therewith the fellowship awoke, and came unto the bishop, and asked him what he ailed? "Ah! Jesu, mercy," said the bishop, "why did ye awake me? I was never in all my life so merry, and so well at ease." "Why, wherefore?" said Sir Bors. "Truly," said the bishop, "here was Sir Launcelot with me, with more angels than ever I saw men upon one day; and I saw the angels heave up Sir Launcelot towards heaven, and the gates of heaven opened against him." "It is but the troubling of dreams," said Sir Bors; "for I doubt not Sir Launcelot aileth nothing but good." "It may well be," said the bishop; "go ye to his bed, and then shall ye prove the truth."

So when Sir Bors and his fellows came to his bed, they found him stark dead, and he lay as he had smiled; and the sweetest savour about him that ever they smelled. Then was there weeping and wringing of hands, and the greatest dole they made that ever made men. And on the morrow the bishop sung his mass of requiem, and after, the bishop and all those knights put Sir Launcelot in the same horse-bier that Queen Guenever was laid in, before that she was buried.

And so the bishop and they altogether went with the corpse of Sir Launcelot daily, till they came unto Joyous Gard, and ever they had a hundred torches burning about him.

And so, within fifteen days, they came to Joyous Gard, and there they laid his corpse in the body of the quire, and sung and read many psalters and prayers over him, and about him; and ever his visage was laid open and naked, that all folk might behold him. For such was the custom in those days, that all men of worship should so lie with open visage, till that they were buried. And right thus, as they were at their service, there came Sir Ector de Maris, that had sought seven years all England, Scotland, and Wales, seeking his brother Sir Launcelot.

XIII

And when Sir Ector de Maris heard such noise and light in the quire of Joyous Gard, he alighted, and put his horse away from him, and came into the quire, and there he saw men sing the service lamen-

tably. And all they knew Sir Ector, but he knew not them. Then went Sir Bors unto Sir Ector, and told him how there lay his brother Sir Launcelot dead.

And then Sir Ector threw his shield, his sword, and his helm from him; and when he beheld Sir Launcelot's visage, he fell down in a swoon; and when he awoke, it were hard for any tongue to tell the doleful complaints that he made for his brother. "Ah! Sir Launcelot," said he, "thou wert head of all Christian knights. And now, I dare say," said Sir Ector, "that Sir Launcelot, there thou liest, thou wert never matched of none earthly knights' hands; and thou wert the courtliest knight that ever bear shield; and thou wert the truest friend to thy lover that ever bestrode horse; and thou wert the truest lover of sinful man that ever loved woman; and thou wert the kindest man that ever struck with sword; and thou wert the goodliest person that ever came among press of knights; and thou wert the meekest man, and the courtliest knight that ever bear shield; and thou wert the sternest knight to thy mortal foe that ever put spear in the rest."

Then there was weeping and dolor out of measure. Thus they kept Sir Launcelot's corpse above the ground fifteen days, and then they buried it with great devotion. And then at leisure they went all with the Bishop of Canterbury unto his hermitage, and there they were together more than a month. Then Sir Constance (which was Sir Cador's son, of Cornwall) was chosen King of England; and he was a full noble knight, and worshipfully he ruled this realm. And then this King Constantine sent for the Bishop of Canterbury, for he heard say where he was, and so he was restored unto his bishopric, and left that hermitage. And Sir Bedivere was there ever still a hermit unto his life's end. Then Sir Bors de Galis, Sir Ector de Maris, Sir Galahautine, Sir Galahalt, Sir Galihodin, Sir Blamor, Sir Bleoberis, Sir Villiers le Valiaunt, Sir Clarrus of Claremount, all these knights drew them to their countries: howbeit King Constantine would have had them with him, but they would not abide in this realm, and there they lived in their countries as holy men. And some English books make mention, that they never went out of England after the death of Sir Launcelot, but that was favour of poets.

For Sir Bors, Sir Ector, Sir Blamore, and Sir Bleoberis went into the Holy Land, thereas Jesu Christ was both quick and dead, anon as they had established their lands. For Sir Launcelot commanded them so to do, or ever he passed out of this world. And these four knights did many battles upon the miscreants and Turks and there they died upon Good Friday for God's sake.

Here is the end of the whole book of King Arthur, and of his Noble Knights of the Round Table: that, when they were whole together, there was ever a hundred and forty; also here is the end of the death of King Arthur. I pray you all, gentlemen and gentlewomen, that read this book of King Arthur and his knights, from the beginning to the ending, pray for me, while I am alive, that God send me good deliverance. And, when I am dead, I pray you all pray for my soul. For this book was finished the ninth year of the reign of King Edward the Fourth, by Sir Thomas Malory, Knight, as Jesu help me, for his great might, as he is the servant of Jesu, both day and night.

Thus endeth this noble and joyous book, entitled La Mort D'Arthur, notwithstanding it treateth of the birth, life, and acts of the said King Arthur, and of his Noble Knights of the Round Table, and their marvelous conquests and adventures, the achieving of the Holy Sancgreal, and, in the end, the dolorous death and departing out of this world of them all.

THE THIRD TRANSFORMATION

THE SCRIPTURES

Primitive History

FOLK LORE: BEGINNINGS

IN the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light; and there was light. And God saw the light, that it was good; and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so. And God called the firmament Heaven. And the evening and the morning were the second day.

And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear; and it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas; and God saw that it was good. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth; and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind; and God saw that it was good. And the evening and the morning were the third day.

And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years; And let them be for lights in the firmament of the heaven to give light upon the earth; and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night; he made the stars also. And

God set them in the firmament of the heaven to give light upon the earth, And to rule over the day, and over the night, and to divide the light from the darkness; and God saw that it was good. And the evening and the morning were the fourth day.

And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind; and God saw that it was good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. And the evening and the morning were the fifth day.

And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind; and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind; and God saw that it was good.

And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for meat; and it was so. And God saw everything that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

Thus the heavens and the earth were finished, and all the host

of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it, because that in it he had rested from all his work which God created and made.

II

These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew; for the LORD God had not caused it to rain upon the earth, and there was not a man to till the ground. But there went up a mist from the earth, and watered the whole face of the ground. And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.

. . . . . .

And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him. And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them; and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him. And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; and the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed.

Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the

woman said unto the serpent, We may eat of the fruit of the trees of the garden, but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.

And they heard the voice of the LORD God walking in the garden in the cool of the day; and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden. And the LORD God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.

And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns

also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

And Adam called his wife's name Eve; because she was the mother of all living. Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.

And the LORD God said, Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever. Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

III

And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD. And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.

And in process of time it came to pass that Cain brought of the fruit of the ground an offering unto the LORD. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering; but unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him.

And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him. And the LORD said unto Cain, Where is Abel thy brother? And he said, I know not. Am I my brother's keeper? And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; when thou tillest the ground, it shall not henceforth yield unto thee

her strength; a fugitive and a vagabond shalt thou be in the earth.

And Cain said unto the LORD, My punishment is greater than I can bear. Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me.

And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a mark upon Cain, lest any finding him should kill him. And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden.

IV

And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.

There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.

And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the LORD that he had made man on the earth, and it grieved him at his heart. And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

But Noah found grace in the eyes of the LORD. These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God. And Noah begat three sons, Shem, Ham, and Japheth. The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold,

I will destroy them with the earth. Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it. And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die. But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female. Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort shall come unto thee, to keep them alive. And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them.

Thus did Noah; according to all that God commanded him, so did he.

And the LORD said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation. Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that are not clean by two, the male and his female. Of fowls also of the air by sevens, the male and the female, to keep seed alive upon the face of all the earth. For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth.

And Noah did according unto all that the LORD commanded him. And Noah was six hundred years old when the flood of waters was upon the earth. And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood. Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth, there went in two and two unto Noah into the ark, the male and the female, as God

had commanded Noah. And it came to pass after seven days, that the waters of the flood were upon the earth.

In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights. In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark; they, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort. And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life. And they that went in, went in male and female of all flesh, as God had commanded him: and the LORD shut him in. And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth. And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters. And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered. Fifteen cubits upward did the waters prevail; and the mountains were covered. And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: all in whose nostrils was the breath of life, of all that was in the dry land, died. And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark. And the waters prevailed upon the earth an hundred and fifty days.

And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters asswaged; the fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained; and the waters returned from off the earth continually; and after the end of the hundred and fifty days the

waters were abated. And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen.

And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made: and he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth. Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground; but the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark. And he stayed yet other seven days; and again he sent forth the dove out of the ark; and the dove came in to him in the evening; and, lo, in her mouth was an olive leaf pluckt off: so Noah knew that the waters were abated from off the earth. And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more.

And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth. And Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry. And in the second month, on the seven and twentieth day of the month, was the earth dried.

And God spake unto Noah, saying, Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee. Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth. And Noah went forth, and his sons, and his wife, and his sons' wives with him: every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark.

And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. And the LORD smelled a sweet savour; and the LORD said in

his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth. And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth.

TRADITION: THE PATRIARCHS

NOW the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran. And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came. And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land. And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him. And he removed from thence unto a mountain on the east of Bethel, and pitched his tent, having Bethel on the west, and Hai on the east: and there he builded an altar unto the LORD, and called upon the name of the LORD. And Abram journeyed, going on still toward the south.

And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south. And Abram was very rich in cattle, in silver, and in gold. And he went on his journeys from the south even to Bethel, unto the place where his tent had been at the beginning, between Bethel and Hai; Unto the place of the altar, which he had made there at the first: and there Abram called on the name of the LORD. And Lot also, which went with Abram, had flocks, and herds, and tents.

And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together. And there was a strife between the herdmen of Abram's

cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land. And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren. Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left. And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, before the LORD destroyed Sodom and Gomorrah, even as the garden of the LORD, like the land of Egypt, as thou comest unto Zoar. Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other.

Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom. But the men of Sodom were wicked and sinners before the LORD exceedingly. And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: For all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee. Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar upon the LORD.

II

And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground; And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night. And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat.

And the men said unto Lot, Hast thou here any besides? son in

law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place: For we will destroy this place, because the cry of them is waxen great before the face of the LORD; and the LORD hath sent us to destroy it. And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, get you out of this place; for the LORD will destroy this city. But he seemed as one that mocked unto his sons in law. And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city. And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD being merciful unto him: and they brought him forth, and set him without the city.

And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed. And Lot said unto them, Oh, not so, my Lord: Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die: Behold now, this city is near to flee unto, and it is a little one: Oh, let me escape thither, (is it not a little one?) and my soul shall live. And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken. Haste thee, escape thither; for I cannot do any thing till thou be come thither. Therefore the name of the city was called Zoar.

The sun was risen upon the earth when Lot entered into Zoar. Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven; And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. But his wife looked back from behind him, and she became a pillar of salt.

III

And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am. And

he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him. Then on the third day Abraham lifted up his eyes, and saw the place afar off. And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you. And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together. And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering? And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.

And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me. And Abraham lifted up his eyes and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. And Abraham called the name of that place Jehovahjireh: as it is said to this day, In the mount of the LORD it shall be seen.

And the angel of the LORD called unto Abraham out of heaven the second time. And said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: That in blessing I will bless thee and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand

which is upon the sea shore; and thy seed shall possess the gate of his enemies; And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

IV

And Abraham was old, and well stricken in age; and the LORD had blessed Abraham in all things. And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh: And I will make thee swear by the LORD, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell: But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac. And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest? And Abraham said unto him, Beware thou that thou bring not my son thither again. The LORD God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land; he shall send his angel before thee, and thou shalt take a wife unto my son from thence. And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath: only bring not my son thither again.

And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter.

And the servant took ten camels of the camels of his master, and departed; for all the goods of his master were in his hand: and he arose, and went to Mesopotamia, unto the city of Nahor. And he made his camels to kneel down without the city by a well of water at the time of the evening, even the time that women go out to draw water. And he said, O LORD God of my master Abraham, I pray thee, send me good speed this day, and shew kindness unto my master Abraham. Behold, I stand here by the well of water; and the daughters of the men of the city come out to draw water: And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink,

and I will give thy camels drink also: let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto my master.

And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder. And the damsel was very fair to look upon, a virgin, neither had any man known her: and she went down to the well, and filled her pitcher, and came up. And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher. And she said, Drink, my lord: and she hasted, and let down her pitcher upon her hand, and gave him drink. And when she had done giving him drink, she said, I will draw water for thy camels also, until they have done drinking. And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw water, and drew for all his camels. And the man wondering at her held his peace, to wit whether the LORD had made his journey prosperous or not.

And it came to pass, as the camels had done drinking, that the man took a golden earring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold; And said, Whose daughter art thou? tell me, I pray thee; is there room in thy father's house for us to lodge in? And she said unto him, I am the daughter of Bethuel the son of Milcah, which she bare unto Nahor. She said moreover unto him, We have both straw and provender enough, and room to lodge in. And the man bowed down his head, and worshipped the LORD. And he said, Blessed be the LORD God of my master Abraham, who hath not left destitute my master of his mercy and his truth: I being in the way, the LORD led me to the house of my master's brethren. And the damsel ran, and told them of her mother's house these things.

And Rebekah had a brother and his name was Laban: and Laban ran out unto the man, unto the well. And it came to pass, when he saw the earring and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me; that he came unto the man; and, behold, he stood by the camels at the well. And he said, Come in, thou blessed of the LORD;

wherefore standest thou without? for I have prepared the house, and room for the camels.

And the man came into the house: and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the men's feet that were with him. And there was set meat before him to eat: but he said, I will not eat, until I have told mine errand. And he said, Speak on. And he said, I am Abraham's servant.

And the LORD hath blessed my master greatly; and he is become great: and he hath given him flocks, and herds, and silver, and gold, and menservants, and maidservants, and camels, and asses. And Sarah my master's wife bare a son to my master when she was old: and unto him hath he given all that he hath. And my master made me swear, saying, Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell: But thou shalt go unto my father's house, and to my kindred, and take a wife unto my son. And I said unto my master, Peradventure the woman will not follow me. And he said unto me, The LORD, before whom I walk, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house: Then shalt thou be clear from this my oath, when thou comest to my kindred; and if they give not thee one, thou shalt be clear from my oath. And I came this day unto the well, and said, O LORD God of my master Abraham, if now thou do prosper my way which I go: Behold, I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw water, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink; And she say to me, Both drink thou, and I will also draw for thy camels: let the same be the woman whom the LORD hath appointed out for my master's son. And before I had done speaking in mine heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew water: and I said unto her, Let me drink, I pray thee. And she made haste, and let down her pitcher from her shoulder, and said, Drink, and I will give thy camels drink also: so I drank, and she made the camels drink also. And I asked her, and said, Whose daughter art thou? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bare unto him: and I put the earring upon her face, and the bracelets upon her

hands. And I bowed down my head, and worshipped the LORD, and blessed the LORD God of my master Abraham, which had led me in the right way to take my master's brother's daughter unto his son. And now if ye will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left.

Then Laban and Bethuel answered and said, The thing proceedeth from the LORD: we cannot speak unto thee bad or good. Behold, Rebekah is before thee, take her, and go, and let her be thy master's son's wife, as the LORD hath spoken. And it came to pass, that, when Abraham's servant heard their words, he worshipped the LORD, bowing himself to the earth. And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah: he gave also to her brother and to her mother precious things. And they did eat and drink, he and the men that were with him, and tarried all night; and they rose up in the morning, and he said, Send me away unto my master. And her brother and her mother said, Let the damsel abide with us a few days, at the least ten; after that she shall go. And he said unto them, Hinder me not, seeing the LORD hath prospered my way; send me away that I may go to my master. And they said, We will call the damsel, and enquire at her mouth. And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go. And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men. And they blessed Rebekah, and said unto her, Thou art our sister, be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them.

And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way. And Isaac came from the way of the well Lahairoi; for he dwelt in the south country. And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and behold, the camels were coming. And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel. For she had said unto the servant, What man is this that walketh in the field to meet us? And the servant had said, It is my master: therefore she took a veil, and covered herself. And the servant told Isaac all things that

he had done. And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's death.

V

And it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son. And he said unto him, Behold, here am I. And he said, Behold now, I am old, I know not the day of my death. Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me some venison; and make me savory meat, such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die. And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt for venison, and to bring it.

And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying, Bring me venison, and make me savory meat, that I may eat, and bless thee before the LORD before my death. Now therefore, my son, obey my voice according to that which I command thee. Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savory meat for thy father, such as he loveth. And thou shalt bring it to thy father, that he may eat, and that he may bless thee before his death. And Jacob said to Rebekah his mother, Behold, Esau my brother is a hairy man, and I am a smooth man. My father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing. And his mother said unto him, Upon me be thy curse, my son; only obey my voice, and go fetch me them.

And he went, and fetched, and brought them to his mother: and his mother made savory meat, such as his father loved. And Rebekah took goodly raiment of her eldest son Esau, which were with her in the house, and put them upon Jacob her younger son; and she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck; and she gave the savory meat and the bread, which she had prepared, into the hand of her son Jacob.

And he came unto his father, and said, My father. And he said,

Here am I; who art thou, my son? And Jacob said unto his father, I am Esau thy firstborn; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me. And Isaac said unto his son, How is it that thou hast found it so quickly, my son? And he said, Because the LORD thy God brought it to me. And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not. And Jacob went near unto Isaac his father; and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau.

And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him. And he said, Art thou my very son Esau? And he said, I am. And he said, Bring it near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought it near to him, and he did eat; and he brought him wine, and he drank. And his father Isaac said unto him, Come near now, and kiss me, my son. And he came near, and kissed him; and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son is as the smell of a field which the LORD hath blessed. Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine. Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee.

And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting. And he also had made savory meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me. And Isaac his father said unto him, Who art thou? And he said, I am thy son, thy firstborn Esau. And Isaac trembled very exceedingly, and said, Who? Where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? Yea, and he shall be blessed. And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father. And he said, Thy brother came with subtlety,

and hath taken away thy blessing. And he said, Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me? And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him. And what shall I do now unto thee, my son? And Esau said unto his father, Hast thou but one blessing, my father? bless me, even me also, O my father. And Esau lifted up his voice, and wept. And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above; and by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck. And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob.

VI

And Jacob went out from Beersheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And behold, the LORD stood above it, and said, I am the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. And behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.

And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place; and I knew it not. And he was afraid, and said, How

dreadful is this place! this is none other but the house of God, and this is the gate of heaven. And Jacob rose up early in the morning, and took the stone that he had put for his pillow, and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place Bethel: but the name of that city was called Luz at the first. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, So that I come again to my father's house in peace; then shall the LORD be my God: And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.

VII

Then Jacob went on his journey, and came into the land of the people of the east. And he looked, and behold a well in the field, and, lo, there were three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone was upon the well's mouth. And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place. And Jacob said unto them, My brethren, whence be ye? And they said, Of Haran are we. And he said unto them, Know ye Laban the son of Nahor? And they said, We know him. And he said unto them, Is he well? And they said, He is well: and, behold, Rachel his daughter cometh with the sheep. And he said, Lo, it is yet high day, neither is it time that the cattle should be gathered together: water ye the sheep, and go and feed them. And they said, We cannot, until all the flocks be gathered together, and till they roll the stone from the well's mouth; then we water the sheep. And while he yet spake with them, Rachel came with her father's sheep: for she kept them.

And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother. And Jacob kissed Rachel, and lifted up his voice, and wept. And Jacob told Rachel that he was her father's brother, and that he was

Rebekah's son: and she ran and told her father. And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things. And Laban said to him, Surely thou art my bone and my flesh. And he abode with him the space of a month. And Laban said unto Jacob, Because thou art my brother, shouldest thou therefore serve me for nought? tell me, what shall thy wages be? And Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel. Leah was tender eyed; but Rachel was beautiful and well favoured. And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter. And Laban said, It is better that I give her to thee, than that I should give her to another man: abide with me. And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her.

VIII

And Jacob sent messengers before him to Esau his brother unto the land of Seir, the country of Edom. And he commanded them, saying, Thus shall ye speak unto my lord Esau; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now: And I have oxen, and asses, flocks, and menservants, and womenservants: and I have sent to tell my lord, that I may find grace in thy sight. And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him. Then Jacob was greatly afraid and distressed: and he divided the people that was with him, and the flocks, and herds, and the camels, into two bands; And said, If Esau come to the one company, and smite it, then the other company which is left shall escape. And Jacob said, O God of my father Abraham, and God of my father Isaac, the LORD which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee: I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands. Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him,

lest he will come and smite me, and the mother with the children. And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

And he lodged there that same night; and took of that which came to his hand a present for Esau his brother; Two hundred she goats, and twenty he goats, two hundred ewes, and twenty rams, Thirty milch camels with their colts, forty kine, and ten bulls, twenty she asses, and ten foals. And he delivered them into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and put a space betwixt drove and drove. And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose art thou? and whither goest thou? and whose are these before thee? Then thou shalt say, They be thy servant Jacob's; it is a present sent unto my lord Esau: and, behold, also he is behind us. And so commanded he the second, and the third, and all that followed the droves, saying, On this manner shall ye speak unto Esau, when ye find him. And say ye moreover, Behold, thy servant Jacob is behind us. For he said, I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept of me. So went the present over before him: and himself lodged that night in the company. And he rose up that night, and took his two wives, and his two womenservants, and his eleven sons, and passed over the ford Jabbok. And he took them, and sent them over the brook, and sent over that he had.

And Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids. And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost. And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother. And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept. And he lifted up his eyes, and saw the women and the children; and said, Who are those with thee? And he said, The children which God hath graciously given thy servant. Then the handmaidens came near, they and their children, and they bowed themselves. And Leah also with

her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves. And he said, What meanest thou by all this drove which I met? And he said, These are to find grace in the sight of my lord. And Esau said, I have enough, my brother; keep that thou hast unto thyself. And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me. Take, I pray thee, my blessing that is brought to thee; because God hath dealt graciously with me, and because I have enough. And he urged him, and he took it. And he said, Let us take our journey, and let us go, and I will go before thee. And he said unto him, My lord knoweth that the children are tender, and the flocks and herds with young are with me: and if men should overdrive them one day, all the flock will die. Let my lord, I pray thee, pass over before his servant: and I will lead on softly, according as the cattle that goeth before me and the children be able to endure, until I come unto my lord unto Seir. And Esau said, Let me now leave with thee some of the folk that are with me. And he said, What needeth it? let me find grace in the sight of my lord. So Esau returned that day on his way unto Seir.

IX

Joseph, being seventeen years old, was feeding the flock with his brethren; and the lad was with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father their evil report. Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colours. And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

And Joseph dreamed a dream, and he told it his brethren: and they hated him yet the more. And he said unto them, Hear, I pray you, this dream which I have dreamed: For, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf. And his brethren said to him, Shalt thou indeed

reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words. And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me. And he told it to his father, and to his brethren: and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth? And his brethren envied him; but his father observed the saying.

And his brethren went to feed their father's flock in Shechem. And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem? come, and I will send thee unto them. And he said to him, Here am I. And he said to him, Go, I pray thee, see whether it be well with thy brethren and well with the flocks; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem. And a certain man found him, and, behold, he was wandering in the field: and the man asked him, saying, What seekest thou? And he said, I seek my brethren: tell me, I pray thee, where they feed their flocks. And the man said, They are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan.

And when they saw him afar off, even before he came near unto them, they conspired against him to slay him. And they said one to another, Behold, this dreamer cometh. Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams. And Reuben heard it, and he delivered him out of their hands; and said, Let us not kill him. And Reuben said unto them, Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again. And it came to pass, when Joseph was come unto his brethren, that they stript Joseph out of his coat, his coat of many colours that was on him; And they took him, and cast him into a pit: and the pit was empty, there was no water in it.

And they sat down to eat bread: and they lifted up their eyes and

looked, and, behold, a company of Ishmeelites came from Gilead with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt. And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood? Come, and let us sell him to the Ishmeelites, and let not our hand be upon him; for he is our brother and our flesh. And his brethren were content. Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty pieces of silver: and they brought Joseph into Egypt.

And Reuben returned unto the pit; and behold, Joseph was not in the pit; and he rent his clothes. And he returned unto his brethren, and said, The child is not; and I, whither shall I go? And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood; And they rent the coat of many colours, and they brought it to their father; and said, This have we found: know now whether it be thy son's coat or no. And he knew it, and said, It is my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces. And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days. And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him. And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, and captain of the guard.

And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmeelites, which had brought him down thither. And the LORD was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian. And his master saw that the LORD was with him, and that the LORD made all that he did to prosper in his hand. And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all that he had he put into his hand. And it came to pass from the time that he had made him overseer in his house, and over all that he had, that the LORD blessed the Egyptian's house for Joseph's sake; and the blessing of the LORD was upon all that he had in the house, and in the field. And he left all that he had in Joseph's hand; and he knew

not ought he had, save the bread which he did eat. And Joseph was a goodly person, and well favoured.

And Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound: and he was there in the prison. But the LORD was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison. And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it. The keeper of the prison looked not to any thing that was under his hand; because the LORD was with him, and that which he did, the LORD made it to prosper.

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And it came to pass after these things, that the butler of the king of Egypt and his baker had offended their lord the king of Egypt. And Pharaoh was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers. And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound. And the captain of the guard charged Joseph with them, and he served them: and they continued a season in ward. And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which were bound in the prison. And Joseph came in unto them in the morning, and looked upon them, and, behold, they were sad. And he asked Pharaoh's officers that were with him in the ward of his lord's house, saying, Wherefore look ye so sadly today? And they said unto him, We have dreamed a dream, and there is no interpreter of it. And Joseph said unto them, Do not interpretations belong to God? tell me them, I pray you.

And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine was before me; And in the vine were three branches: and it was as though it budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes: And Pharaoh's cup was in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand. And Joseph said unto him, This is the interpretation of it: The three

branches are three days: Yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler. But think on me when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house: For indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon.

When the chief baker saw that the interpretation was good, he said unto Joseph, I also was in my dream, and, behold, I had three white baskets on my head: And in the uppermost basket there was of all manner of bakemeats for Pharaoh; and the birds did eat them out of the basket upon my head. And Joseph answered and said, This is the interpretation thereof: The three baskets are three days: Yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee. And it came to pass the third day, which was Pharaoh's birthday, that he made a feast unto all his servants: and he lifted up the head of the chief butler and of the chief baker among his servants. And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand: But he hanged the chief baker: as Joseph had interpreted to them. Yet did not the chief butler remember Joseph, but forgat him.

And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river. And, behold, there came up out of the river seven well favoured kine and fatfleshed; and they fed in a meadow. And, behold, seven other kine came up after them out of the river, ill favoured and leanfleshed; and stood by the other kine upon the brink of the river. And the ill favoured and leanfleshed kine did eat up the seven well favoured and fat kine. So Pharaoh awoke. And he slept and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, rank and good. And, behold, seven thin ears and blasted with the east wind sprung up after them. And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, it was a dream. And it came to pass in the morning that his spirit was troubled; and he sent and

called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dreams; but there was none that could interpret them unto Pharaoh.

Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day: Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house, both me and the chief baker: And we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream. And there was there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams, to each man according to his dream he did interpret. And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged.

Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved himself, and changed his raiment, and came in unto Pharaoh. And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that thou canst understand a dream to interpret it. And Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of peace. And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river: And, behold, there came up out of the river seven kine, fatfleshed and well favoured; and they fed in a meadow: And, behold, seven other kine came up after them, poor and very ill favoured and leanfleshed, such as I never saw in all the land of Egypt for badness: And the lean and the ill favoured kine did eat up the first seven fat kine: And when they had eaten them up, it could not be known that they had eaten them; but they were still ill favoured, as at the beginning. So I awoke. And I saw in my dream, and, behold, seven ears came up in one stalk, full and good: And, behold, seven ears, withered, thin, and blasted with the east wind, sprung up after them: And the thin ears devoured the seven good ears: and I told this unto the magicians; but there was none that could declare it to me.

And Joseph said unto Pharaoh, The dream of Pharaoh is one: God hath shewed Pharaoh what he is about to do. The seven good kine are seven years; and the seven good ears are seven years: the dream is one. And the seven thin and ill favoured kine that came up after

them are seven years; and the seven empty ears blasted with the east wind shall be seven years of famine. This is the thing which I have spoken unto Pharaoh: What God is about to do he sheweth unto Pharaoh. Behold, there come seven years of great plenty throughout all the land of Egypt: And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land; And the plenty shall not be known in the land by reason of that famine following; for it shall be very grievous. And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass. Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt. Let Pharaoh do this, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years. And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities. And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine.

And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants. And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is? And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art: Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt. And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt. And Pharaoh called Joseph's name Zaphnathpaaneah; and he gave him to wife Asenath the daughter of Potipherah priest of On. And Joseph went out over all the land of Egypt.

And Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt. And in the seven plenteous years the earth brought forth by handfuls. And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which was round about every city, laid he up in the same. And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for it was without number. And unto Joseph were born two sons before the years of famine came, which Asenath the daughter of Potipherah priest of On bare unto him. And Joseph called the name of the firstborn Manasseh: For God, said he, hath made me forget all my toil, and all my father's house. And the name of the second called he Ephraim: For God hath caused me to be fruitful in the land of my affliction. And the seven years of plenteousness, that was in the land of Egypt, were ended. And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread. And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do. And the famine was over all the face of the earth: And Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt. And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands.

Now when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another? And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die. And Joseph's ten brethren went down to buy corn in Egypt. But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Lest peradventure mischief befall him. And the sons of Israel came to buy corn among those that came: for the famine was in the land of Canaan. And Joseph was the governor over the land, and he it was that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves before him with their faces to the earth. And Joseph saw his brethren, and he knew them, but made himself

strange unto them, and spake roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food. And Joseph knew his brethren, but they knew not him. And Joseph remembered the dreams in which he dreamed of them, and said unto them, Ye are spies; to see the nakedness of the land ye are come. And they said unto him, Nay, my lord, but to buy food are thy servants come. We are all one man's sons; we are true men, thy servants are no spies. And he said unto them, Nay, but to see the nakedness of the land ye are come. And they said, Thy servants are twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest is this day with our father, and one is not. And Joseph said unto them, That is it that I spake unto you, saying, Ye are spies: Hereby ye shall be proved: By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither. Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether there be any truth in you: or else by the life of Pharaoh surely ye are spies. And he put them all together into ward three days.

And Joseph said unto them the third day, This do, and live; for I fear God: If ye be true men, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses: But bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so. And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us. And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required. And they knew not that Joseph understood them; for he spake unto them by an interpreter. And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes. Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus did he unto them.

And they laded their asses with the corn, and departed thence. And as one of them opened his sack to give his ass provender in the

inn, he espied his money; for, behold, it was in his sack's mouth. And he said unto his brethren, My money is restored; and lo, it is even in my sack: and their heart failed them, and they were afraid, saying one to another, What is this that God hath done unto us? And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them; saying, The man, who is the lord of the land, spake roughly to us, and took us for spies of the country. And we said unto him, We are true men; we are no spies: We be twelve brethren, sons of our father; one is not, and the youngest is this day with our father in the land of Canaan. And the man, the lord of the country, said unto us, Hereby shall I know that ye are true men; leave one of your brethren here with me, and take food for the famine of your households, and be gone: And bring your youngest brother unto me: then shall I know that ye are no spies, but that ye are true men: so will I deliver you your brother, and ye shall traffick in the land.

And it came to pass as they emptied their sacks, that, behold, every man's bundle of money was in his sack: and when both they and their father saw the bundles of money, they were afraid. And Jacob their father said unto them, Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me. And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again. And he said, My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave.

And the famine was sore in the land. And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food. And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother be with you. If thou wilt send our brother with us, we will go down and buy thee food: But if thou wilt not send him, we will not go down: for the man said unto us, Ye shall not see my face, except your brother be with you. And Israel said, Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother? And they said,

The man asked us straitly of our state, and of our kindred, saying, Is your father yet alive? have ye another brother? and we told him according to the tenor of these words: could we certainly know that he would say, Bring your brother down? And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, and also our little ones. I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever: For except we had lingered, surely now we had returned this second time. And their father Israel said unto them, If it must be so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts, and almonds: And take double money in your hand; and the money that was brought again in the mouth of your sacks, carry it again in your hand; peradventure it was an oversight: Take also your brother, and arise, go again unto the man: And God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved of my children, I am bereaved. And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph.

And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring these men home, and slay, and make ready; for these men shall dine with me at noon. And the man did as Joseph bade; and the man brought the men into Joseph's house. And the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses. And they came near to the steward of Joseph's house, and they communed with him at the door of the house, And said, O sir, we came indeed down at the first time to buy food: And it came to pass, when we came to the inn, that we opened our sacks, and, behold, every man's money was in the mouth of his sack, our money in full weight: and we have brought it again in our hand. And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks. And he said, Peace be to you, fear

not: your God, and the God of your father, hath given you treasure in your sacks: I had your money. And he brought Simeon out unto them. And the man brought the men into Joseph's house, and gave them water, and they washed their feet; and he gave their asses provender. And they made ready the present against Joseph came at noon: for they heard that they should eat bread there.

And when Joseph came home, they brought him the present which was in their hand into the house, and bowed themselves to him to the earth. And he asked them of their welfare, and said, Is your father well, the old man of whom ye spake? Is he yet alive? And they answered, Thy servant our father is in good health, he is yet alive. And they bowed down their heads, and made obeisance. And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, Is this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son. And Joseph made haste; for his bowels did yearn upon his brother: and he sought where to weep; and he entered into his chamber, and wept there. And he washed his face, and went out, and refrained himself, and said, Set on bread. And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that is an abomination unto the Egyptians. And they sat before him, the firstborn according to his birthright, and the youngest according to his youth: and the men marvelled one at another. And he took and sent messes unto them from before him: but Benjamin's mess was five times so much as any of their's. And they drank, and were merry with him.

And he commanded the steward of his house, saying, Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth. And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. And he did according to the word that Joseph had spoken. As soon as the morning was light, the men were sent away, they and their asses. And when they were gone out of the city, and not yet far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good? Is not this it in which my lord drinketh, and whereby

indeed he divineth? ye have done evil in so doing. And he overtook them, and he spake unto them these same words. And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing: Behold, the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold? With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen. And he said, Now also let it be according unto your words: he with whom it is found shall be my servant; and ye shall be blameless. Then they speedily took down every man his sack to the ground, and opened every man his sack. And he searched, and began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack. Then they rent their clothes, and laded every man his ass, and returned to the city.

And Judah and his brethren came to Joseph's house; for he was yet there: and they fell before him on the ground. And Joseph said unto them, What deed is this that ye have done? wot ye not that such a man as I can certainly divine? And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, we are my lord's servants, both we, and he also with whom the cup is found. And he said, God forbid that I should do so: but the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father.

Then Judah came near unto him, and said, Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou art even as Pharaoh. My lord asked his servants, saying, Have ye a father, or a brother? And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him. And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him. And we said unto my lord, The lad cannot leave his father: for if he should leave his father, his father would die. And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more. And it came to pass

when we came up unto thy servant my father, we told him the words of my lord. And our father said, Go again, and buy us a little food. And we said, We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother be with us. And thy servant my father said unto us, Ye know that my wife bare me two sons: And the one went out from me, and I said, Surely he is torn in pieces; and I saw him not since: And if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave. Now therefore when I come to thy servant my father, and the lad be not with us; seeing that his life is bound up in the lad's life; It shall come to pass, when he seeth that the lad is not with us, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave. For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever. Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren. For how shall I go up to my father, and the lad be not with me? lest peradventure I see the evil that shall come on my father.

Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren. And he wept aloud: and the Egyptians and the house of Pharaoh heard. And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence. And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life. For these two years hath the famine been in the land: and yet there are five years, in the which there shall neither be earing nor harvest. And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout

all the land of Egypt. Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not: And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast: And there will I nourish thee; for yet there are five years of famine; lest thou, and thy household, and all that thou hast, come to poverty. And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you. And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither. And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck. Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him.

And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it pleased Pharaoh well, and his servants. And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan; And take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land. Now thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come. Also regard not your stuff; for the good of all the land of Egypt is yours.

And the children of Israel did so: and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way. To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred pieces of silver, and five changes of raiment. And to his father he sent after this manner; ten asses laden with the good things of Egypt, and ten she asses laden with corn and bread and meat for his father by the way. So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way. And they went up out of Egypt, and came into the land of Canaan unto Jacob their father. And told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt. And Jacob's heart fainted, for he believed them

not. And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived: and Israel said, It is enough; Joseph my son is yet alive: I will go and see him before I die.

And Israel took his journey with all that he had, and came to Beersheba, and offered sacrifices unto the God of his father Isaac. And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here am I. And he said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation: I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes. And Jacob rose up from Beersheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him. And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him: His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt.

And he sent Judah before him unto Joseph, to direct his face unto Goshen; and they came into the land of Goshen. And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he fell on his neck, and wept on his neck a good while. And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou art yet alive. And Joseph said unto his brethren, and unto his father's house, I will go up, and shew Pharaoh, and say unto him, My brethren, and my father's house, which were in the land of Canaan, are come unto me; And the men are shepherds, for their trade hath been to feed cattle; and they have brought their flocks, and their herds, and all that they have. And it shall come to pass, when Pharaoh shall call you, and shall say, What is your occupation? That ye shall say, Thy servants' trade hath been about cattle from our youth even until now, both we, and also our fathers: that ye may dwell in the land of Goshen; for every shepherd is an abomination unto the Egyptians.

Then Joseph came and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have,

are come out of the land of Canaan; and, behold, they are in the land of Goshen. And he took some of his brethren, even five men, and presented them unto Pharaoh. And Pharaoh said unto his brethren, What is your occupation? And they said unto Pharaoh, Thy servants are shepherds, both we, and also our fathers. They said moreover unto Pharaoh, For to sojourn in the land are we come; for thy servants have no pasture for their flocks; for the famine is sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen. And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee: The land of Egypt is before thee; in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell: and if thou knowest any men of activity among them, then make them rulers over my cattle. And Joseph brought in Jacob his father, and set him before Pharaoh; and Jacob blessed Pharaoh. And Pharaoh said unto Jacob, How old art thou? And Jacob said unto Pharaoh, The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage. And Jacob blessed Pharaoh, and went out from before Pharaoh. And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded. And Joseph nourished his father, and his brethren, and all his father's household, with bread, according to their families.

And there was no bread in all the land; for the famine was very sore, so that the land of Egypt and all the land of Canaan fainted by reason of the famine. And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house. And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for why should we die in thy presence? for the money faileth. And Joseph said, Give your cattle; and I will give you for your cattle, if money fail. And they brought their cattle unto Joseph: and Joseph gave them bread in exchange for horses, and for the flocks, and for the cattle of the herds, and for the asses: and

he fed them with bread for all their cattle for that year. When that year was ended, they came unto him the second year, and said unto him, We will not hide it from my lord, how that our money is spent; my lord also hath our herds of cattle; there is not ought left in the sight of my lord, but our bodies, and our lands: Wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give us seed, that we may live, and not die, that the land be not desolate.

And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's. And as for the people, he removed them to cities from one end of the borders of Egypt even to the other end thereof. Only the land of the priests bought he not; for the priests had a portion assigned them of Pharaoh, and did eat their portion which Pharaoh gave them: wherefore they sold not their lands. Then Joseph said unto the people, Behold, I have bought you this day and your land for Pharaoh: lo, here is seed for you, and ye shall sow the land. And it shall come to pass in the increase, that ye shall give the fifth part unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones. And they said, Thou hast saved our lives: let us find grace in the sight of my lord, and we will be Pharaoh's servants. And Joseph made it a law over the land of Egypt unto this day, that Pharaoh should have the fifth part; except the land of the priests only, which became not Pharaoh's.

And Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew, and multiplied exceedingly. And Jacob lived in the land of Egypt seventeen years: so the whole age of Jacob was an hundred forty and seven years. And the time drew nigh that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt: But I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their burying place. And he said, I will do as thou hast said. And he said, Swear unto me. And he sware unto him. And Israel bowed himself upon the bed's head.

National History

THE EXODUS

AND there went a man of the house of Levi, and took to wife a daughter of Levi. And the woman conceived, and bare a son; and when she saw him that he was a goodly child, she hid him three months. And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink. And his sister stood afar off, to wit what would be done to him.

And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it. And when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrew's children. Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee? And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother. And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it. And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water.

And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens; and he spied an Egyptian smiting an Hebrew, one of his brethren. And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand. And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow? And he said, Who made thee a prince and a judge

over us? Intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known.

Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian; and he sat down by a well. Now the priest of Midian had seven daughters; and they came and drew water, and filled the troughs to water their father's flock. And the shepherds came and drove them away; but Moses stood up and helped them, and watered their flock. And when they came to Reuel their father, he said, How is it that ye are come so soon today? And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew water enough for us, and watered the flock. And he said unto his daughters, And where is he? why is it that ye have left the man? call him, that he may eat bread. And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter. And she bare him a son, and he called his name Gershom: for he said, I have been a stranger in a strange land.

And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God had respect unto them.

Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb. And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God. And the LORD said, I have surely

seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? And he said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain. And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations.

II

And the LORD spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months: it shall be the first month of the year to you. Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house: And if the household be too little for the lamb, let him and his neighbor next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb. Your lamb shall be with-

out blemish, a male of the first year; ye shall take it out from the sheep, or from the goats. And ye shall keep it up until the fourteenth day of the same month; and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire. And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste; it is the LORD's passover. For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment. I am the LORD. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever. Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses; for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you. And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt; therefore shall ye observe this day in your generations by an ordinance for ever. In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. Seven days shall there be no leaven found in your houses; for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a

stranger, or born in the land. Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover. And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side posts with the blood that is in the basin; and none of you shall go out at the door of his house until the morning. For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. And ye shall observe this thing for an ordinance to thee and to thy sons for ever. And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service. And it shall come to pass, when your children shall say unto you, What mean ye by this service? that ye shall say, It is the sacrifice of the LORD'S passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses.

And the people bowed the head and worshiped. And the children of Israel went away, and did as the LORD had commanded Moses and Aaron, so did they.

And it came to pass, that at midnight the LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle. And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead. And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the LORD, as ye have said. Also take your flocks and your herds, as ye have said, and be gone; and bless me also.

And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men. And the people took their dough before it was leavened, their kneading troughs being bound up in their clothes upon their shoul-

ders. And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment. And the LORD gave the people favor in the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians.

And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children. And a mixed multitude went up also with them; and flocks, and herds, even very much cattle. And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

III

And it was told the king of Egypt that the people fled; and the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us? And he made ready his chariot, and took his people with him. And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them. And the LORD hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel; and the children of Israel went out with a high hand. But the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pihahiroth, before Baal-zephon.

And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid. And the children of Israel cried out unto the LORD. And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? Wherefore hast thou dealt thus with us, to carry us forth out of Egypt? Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians than that we should die in the wilderness.

And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will show to you today; for the

Egyptians whom ye have seen today, ye shall see them again no more for ever. The LORD shall fight for you, and ye shall hold your peace.

And the LORD said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward. But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea. And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen. And the Egyptians shall know that I am the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.

And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them. And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these, so that the one came not near the other all the night. And Moses stretched out his hand over the sea; and the LORD caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground; and the waters were a wall unto them on their right hand, and on their left.

And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen. And it came to pass, that in the morning watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, and took off their chariot wheels, that they drave them heavily, so that the Egyptians said, Let us flee from the face of Israel; for the LORD fighteth for them against the Egyptians.

And the LORD said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. And Moses stretched forth his hand over the sea, and the sea returned to his strength when the

morning appeared; and the Egyptians fled against it; and the LORD overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them. But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left. Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore. And Israel saw that great work which the LORD did upon the Egyptians; and the people feared the LORD, and believed the LORD, and his servant Moses.

Then sang Moses and the children of Israel this song unto the LORD, and spake, saying,

I will sing unto the LORD, for he hath triumphed gloriously:
The horse and his rider hath he thrown into the sea.

The LORD is my strength and song, and he is become my salvation:
He is my God, and I will prepare him an habitation;
My father's God, and I will exalt him.

The LORD is a man of war:
The LORD is his name.

Pharaoh's chariots and his host hath he cast into the sea:
His chosen captains also are drowned in the Red sea.
The depths have covered them:
They sank into the bottom as a stone.
Thy right hand, O LORD, is become glorious in power:
Thy right hand, O LORD, hath dashed in pieces the enemy.
And in the greatness of thine excellency thou hast overthrown them
that rose up against thee:
Thou sentest forth thy wrath, which consumed them as stubble.
And with the blast of thy nostrils the waters were gathered together:
The floods stood upright as an heap:
And the depths were congealed in the heart of the sea.

The enemy said, I will pursue, I will overtake, I will divide the spoil:
My lust shall be satisfied upon them:
I will draw my sword, my hand shall destroy them.
Thou didst blow with thy wind, the sea covered them:
They sank as lead in the mighty waters.
Who is like unto thee, O LORD, among the gods?
Who is like thee, glorious in holiness, fearful in praises, doing wonders?
Thou stretchedst out thy right hand:
The earth swallowed them.

Thou in thy mercy hast led forth the people which thou hast redeemed:
Thou hast guided them in thy strength unto thy holy habitation.
The people shall hear, and be afraid:
Sorrow shall take hold on the inhabitants of Palestina.
Then the dukes of Edom shall be amazed:
The mighty men of Moab, trembling shall take hold upon them:
All the inhabitants of Canaan shall melt away.
Fear and dread shall fall upon them:
By the greatness of thine arm they shall be as still as a stone:
Till thy people pass over, O LORD.
Till the people pass over, which thou hast purchased.

Thou shalt bring them in, and plant them in the mountain of thine inheritance.
In the place, O LORD, which thou hast made for thee to dwell in:
In the Sanctuary, O LORD, which thy hands have established.
The LORD shall reign for ever and ever.

For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the LORD brought again the waters of the sea upon them; but the children of Israel went on dry land in the midst of the sea. And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. And Miriam answered them,

Sing ye to the LORD, for he hath triumphed gloriously:
The horse and his rider hath he thrown into the sea.

IV

And God spake all these words, saying,

I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me.

Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me, and keep my commandments.

Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.

Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the sabbath of the LORD thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the LORD blessed the sabbath day, and hallowed it.

Honor thy father and thy mother, that thy days may be long upon the land which the LORD thy God giveth thee.

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbor.

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

AND the children of Israel set forward, and pitched in the plains of Moab on this side Jordan by Jericho. And Balak the son of Zippor saw all that Israel had done to the Amorites. And Moab was sore afraid of the people, because they were many: and Moab was distressed because of the children of Israel. And Moab said unto the elders of Midian, Now shall this company lick up all that are round about us, as the ox licketh up the grass of the field. And Balak the son of Zippor was king of the Moabites at that time. He sent messengers therefore unto Balaam the son of Beor to Pethor, which is by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over against me: Come now therefore, I pray thee, curse me this people; for they are too mighty for me: peradventure I shall prevail, that we may smite them, and that I may drive them out of the land: for I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed.

And the elders of Moab and the elders of Midian departed with the rewards of divination in their hand; and they came unto Balaam, and spake unto him, the words of Balak. And he said unto them, Lodge here this night, and I will bring you word again, as the LORD shall speak unto me: and the princes of Moab abode with Balaam. And God came unto Balaam, and said, What men are these with thee? And Balaam said unto God, Balak the son of Zippor, king of Moab, hath sent unto me, saying, Behold, there is a people come out of Egypt, which covereth the face of the earth: come now, curse me them; peradventure I shall be able to overcome them, and drive them out. And God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people: for they are blessed. And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land: for the LORD refuseth to give me leave to go with

you. And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us. And Balak sent yet again princes, more, and more honourable than they. And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, Let nothing, I pray thee, hinder thee from coming unto me: For I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: come therefore, I pray thee, curse me this people. And Balaam answered and said unto the servants of Balak, If Balak would give me his house full of silver and gold, I cannot go beyond the word of the LORD my God, to do less or more. Now therefore, I pray you, tarry ye also here this night, that I may know what the LORD will say unto me more.

And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, and go with them; but yet the word which I shall say unto thee, that shalt thou do. And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab. And God's anger was kindled because he went: and the angel of the LORD stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants were with him. And the ass saw the angel of the LORD standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way, and went into the field: and Balaam smote the ass, to turn her into the way. But the angel of the LORD stood in a path of the vineyards, a wall being on this side, and a wall on that side. And when the ass saw the angel of the LORD, she thrust herself unto the wall, and crushed Balaam's foot against the wall: and he smote her again. And the angel of the LORD went further, and stood in a narrow place, where was no way to turn either to the right hand or to the left. And when the ass saw the angel of the LORD, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff. And the LORD opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times? And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee. And the ass said unto Balaam, Am not I thine ass, upon which thou hast ridden ever since I was thine unto this day? was I ever wont to do so unto thee? And he

said, Nay. Then the LORD opened the eyes of Balaam, and he saw the angel of the LORD standing in the way, and his sword drawn in his hand: and he bowed down his head, and fell flat on his face. And the angel of the LORD said unto him, Wherefore hast thou smitten thine ass these three times? behold, I went out to withstand thee, because thy way is perverse before me: And the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive. And Balaam said unto the angel of the LORD, I have sinned; for I knew not that thou stoodest in the way against me: now therefore, if it displease thee, I will get me back again. And the angel of the LORD said unto Balaam, Go with the men: but only the word that I shall speak unto thee, that thou shalt speak. So Balaam went with the princes of Balak.

And when Balak heard that Balaam was come, he went out to meet him unto a city of Moab, which is in the border of Arnon, which is in the utmost coast. And Balak said unto Balaam, Did I not earnestly send unto thee to call thee? wherefore camest thou not unto me? am I not able indeed to promote thee to honour? And Balaam said unto Balak, Lo, I am come unto thee: have I now any power at all to say any thing? the word that God putteth in my mouth, that shall I speak. And Balaam went with Balak, and they came unto Kirjathhuzoth. And Balak offered oxen and sheep, and sent to Balaam, and to the princes that were with him.

And it came to pass on the morrow, that Balak took Balaam, and brought him up into the high places of Baal, that thence he might see the utmost part of the people. And Balaam said unto Balak, Build me here seven altars, and prepare me here seven oxen and seven rams. And Balak did as Balaam had spoken; and Balak and Balaam offered on every altar a bullock and a ram. And Balaam said unto Balak, Stand by thy burnt offering, and I will go: peradventure the LORD will come to meet me: and whatsoever he sheweth me I will tell thee. And he went to an high place. And God met Balaam: and he said unto him, I have prepared seven altars, and I have offered upon every altar a bullock and a ram. And the LORD put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak.

And he returned unto him, and, lo, he stood by his burnt sacrifice, he, and all the princes of Moab. And he took up his parable, and said, Balak the king of Moab hath brought me from Aram, out of the mountains of the east, saying, Come, curse me Jacob, and come, defy Israel. How shall I curse, whom God hath not cursed? or how shall I defy, whom the LORD hath not defied? For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations. Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his: And Balak said unto Balaam, What hast thou done unto me? I took thee to curse mine enemies, and, behold, thou hast blessed them altogether. And he answered and said, Must I not take heed to speak that which the LORD hath put in my mouth?

And Balak said unto him, Come, I pray thee, with me unto another place, from whence thou mayest see them: thou shalt see but the utmost part of them, and shalt not see them all: and curse me them from thence. And he brought him into the field of Zophim, to the top of Pisgah, and built seven altars, and offered a bullock and a ram on every altar. And he said unto Balak, Stand here by thy burnt offering, while I meet the LORD yonder. And the LORD met Balaam, and put a word in his mouth, and said, Go again unto Balak, and say thus. And when he came to him, behold, he stood by his burnt offering, and the princes of Moab with him. And Balak said unto him, What hath the LORD spoken? And he took up his parable, and said, Rise up, Balak, and hear; hearken unto me, thou son of Zippor: God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? Behold, I have received commandment to bless: and he hath blessed; and I cannot reverse it. He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the LORD his God is with him, and the shout of a king is among them. God brought them out of Egypt; he hath as it were the strength of an unicorn. Surely there is no enchantment against Jacob, neither is there any divination against Israel: according to this time it shall be said of Jacob and of Israel,

What hath God wrought! Behold, the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down until he eat of the prey, and drink the blood of the slain.

And Balak said unto Balaam, Neither curse them at all, nor bless them at all. But Balaam answered and said unto Balak, Told not I thee, saying, All that the LORD speaketh, that I must do? And Balak said unto Balaam, Come, I pray thee, I will bring thee unto another place; peradventure it will please God that thou mayest curse me them from thence. And Balak brought Balaam unto the top of Peor, that looketh toward Jeshimon. And Balaam said unto Balak, Build me here seven altars, and prepare me here seven bullocks and seven rams. And Balak did as Balaam had said, and offered a bullock and a ram on every altar.

And when Balaam saw that it pleased the LORD to bless Israel, he went not, as at other times, to seek for enchantments, but he set his face toward the wilderness. And Balaam lifted up his eyes, and he saw Israel abiding in his tents according to their tribes; and the spirit of God came upon him. And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said: He hath said, which heard the words of God, which saw the vision of the Almighty, falling into a trance, but having his eyes open: How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the LORD hath planted, and as cedar trees beside the waters. He shall pour the water out of his buckets, and his seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted. God brought him forth out of Egypt; he hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows. He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee.

And Balak's anger was kindled against Balaam, and he smote his hands together: and Balak said unto Balaam, I called thee to curse mine enemies, and, behold, thou hast altogether blessed them these three times. Therefore now flee thou to thy place: I thought to promote thee unto great honour; but, lo, the LORD hath kept thee

back from honour. And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying, If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the LORD, to do either good or bad of mine own mind; but what the LORD saith, that will I speak? And now, behold, I go unto my people: come therefore, and I will advertise thee what this people shall do to thy people in the latter days. And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said: He hath said, which heard the words of God, and knew the knowledge of the most High, which saw the vision of the Almighty, falling into a trance, but having his eyes open: I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly. Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city. And when he looked on Amalek, he took up his parable, and said, Amalek was the first of the nations; but his latter end shall be that he perish for ever. And he looked on the Kenites, and took up his parable, and said, Strong is thy dwellingplace, and thou puttest thy nest in a rock. Nevertheless the Kenite shall be wasted, until Asshur shall carry thee away captive. And he took up his parable, and said, Alas, who shall live when God doeth this! And ships shall come from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish for ever. And Balaam rose up, and went and returned to his place: and Balak also went his way.

II

And the children of Israel again did evil in the sight of the LORD, when Ehud was dead. And the LORD sold them into the hand of Jabin king of Canaan, that reigned in Hazor; the captain of whose host was Sisera, which dwelt in Harosheth of the Gentiles. And the children of Israel cried unto the LORD; for he had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel.

And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time. And she dwelt under the palm tree of Deborah between Ramah and Bethel in mount Ephraim; and the children of Israel came up to her for judgment. And she sent and called Barak the son of Abinoam out of Kedesh-naphtali, and said unto him, Hath not the LORD God of Israel commanded, saying, Go and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun? And I will draw unto thee to the river Kishon Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand.

And Barak said unto her, If thou wilt go with me, then I will go; but if thou wilt not go with me, then I will not go. And she said, I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honour; for the LORD shall sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh.

And Barak called Zebulun and Naphtali to Kedesh; and he went up with ten thousand men at his feet: and Deborah went up with him.

Now Heber the Kenite, which was of the children of Hobab the father-in-law of Moses, had severed himself from the Kenites, and pitched his tent unto the plain of Zaanaim, which is by Kedesh. And they showed Sisera that Barak the son of Abinoam was gone up to mount Tabor. And Sisera gathered together all his chariots, even nine hundred chariots of iron, and all the people that were with him, from Harosheth of the Gentiles unto the river of Kishon.

And Deborah said unto Barak, Up; for this is the day in which the LORD hath delivered Sisera into thine hand; is not the LORD gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him. And the LORD discomfited Sisera, and all his chariots, and all his host, with the edge of the sword before Barak; so that Sisera lighted down off his chariot, and fled away on his feet. But Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles. And all the host of Sisera fell upon the edge of the sword; and there was not a man left.

Howbeit Sisera fled away on his feet to the tent of Jael the wife

of Heber the Kenite: for there was peace between Jabin the king of Hazor and the house of Heber the Kenite. And Jael went out to meet Sisera, and said unto him, Turn in, my lord, turn in to me; fear not. And when he had turned in unto her into the tent, she covered him with a mantle. And he said unto her, Give me, I pray thee, a little water to drink; for I am thirsty. And she opened a bottle of milk, and gave him drink, and covered him. Again he said unto her, Stand in the door of the tent, and it shall be, when any man doth come and enquire of thee, and say, Is there any man here? that thou shalt say, No.

Then Jael Heber's wife took a nail of the tent, and took a hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground; for he was fast asleep and weary. So he died.

And, behold, As Barak pursued Sisera, Jael came out to meet him, and said unto him, Come, and I will show thee the man whom thou seekest. And when he came into her tent, behold, Sisera lay dead, and the nail was in his temples.

So God subdued on that day Jabin the king of Canaan before the children of Israel. And the hand of the children of Israel prospered, and prevailed against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.

III

Then the Spirit of the LORD came upon Jephthah, and he passed over Gilead, and Manasseh, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over unto the children of Ammon. And Jephthah vowed a vow unto the LORD, and said, If thou shalt without fail deliver the children of Ammon into mine hands, then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the LORD'S, and I will offer it up for a burnt offering.

So Jephthah passed over unto the children of Ammon to fight against them; and the LORD delivered them into his hands. And he smote them from Aroer, even till thou come to Minnith, even twenty cities, and unto the plain of the vineyards, with a very great slaugh-

ter. Thus the children of Ammon were subdued before the children of Israel.

And Jephthah came to Mizpeh unto his house, and, behold, his daughter came out to meet him with timbrels and with dances; and she was his only child; beside her he had neither son nor daughter. And it came to pass, when he saw her, that he rent his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the LORD, and I cannot go back.

And she said unto him, My father, if thou hast opened thy mouth unto the LORD, do to me according to that which hath proceeded out of thy mouth; forasmuch as the LORD hath taken vengeance for thee of thine enemies, even of the children of Ammon. And she said unto her father, Let this thing be done for me: let me alone two months, that I may go up and down upon the mountains, and bewail my virginity, I and my fellows. And he said, Go. And he sent her away for two months: and she went with her companions, and bewailed her virginity upon the mountains.

And it came to pass at the end of two months, that she returned unto her father, who did with her according to his vow which he had vowed: and she knew no man. And it was a custom in Israel, that the daughters of Israel went yearly to lament the daughter of Jephthah the Gileadite four days in a year.

IV

And it came to pass afterward, that he loved a woman in the valley of Sorek, whose name was Delilah. And the lords of the Philistines came up unto her, and said unto her, Entice him, and see wherein his great strength lieth, and by what means we may prevail against him, that we may bind him to afflict him: and we will give thee every one of us eleven hundred pieces of silver.

And Delilah said to Samson, Tell me, I pray thee, wherein thy great strength lieth, and wherewith thou mightest be bound to afflict thee. And Samson said unto her, If they bind me with seven green withs that were never dried, then shall I be weak, and be as another man. Then the lords of the Philistines brought up to her seven

green withs which had not been dried, and she bound him with them. Now there were men lying in wait, abiding with her in the chamber. And she said unto him, The Philistines be upon thee, Samson. And he brake the withs, as a thread of tow is broken when it toucheth the fire. So his strength was not known.

And Delilah said unto Samson, Behold, thou hast mocked me, and told me lies: now tell me, I pray thee, wherewith thou mightest be bound. And he said unto her, If they bind me fast with new ropes that never were occupied, then shall I be weak, and be as another man. Delilah therefore took new ropes, and bound him therewith, and said unto him, The Philistines be upon thee, Samson. And there were liers in wait abiding in the chamber. And he brake them from off his arms like a thread.

And Delilah said unto Samson, Hitherto thou hast mocked me, and told me lies: tell me wherewith thou mightest be bound. And he said unto her, If thou weavest the seven locks of my head with the web. And she fastened it with the pin and said unto him, The Philistines be upon thee, Samson. And he awaked out of his sleep, and went away with the pin of the beam, and with the web.

And she said unto him, How canst thou say, I love thee, when thine heart is not with me? Thou hast mocked me these three times, and hast not told me wherein thy great strength lieth. And it came to pass, when she pressed him daily with her words, and urged him, so that his soul was vexed unto death, that he told her all his heart, and said unto her, There hath not come a razor upon mine head; for I have been a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any other man. And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, Come up this once, for he hath showed me all his heart. Then the lords of the Philistines came up unto her, and brought money in their hand. And she made him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him. And she said, The Philistines be upon thee, Samson. And he awoke out of his sleep, and said, I will go

out as at other times before, and shake myself. And he wist not that the Lord was departed from him.

But the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison house. Howbeit the hair of his head began to grow again after he was shaven.

Then the lords of the Philistines gathered them together for to offer a great sacrifice unto Dagon their god, and to rejoice: for they said, Our god hath delivered Samson our enemy into our hand. And when the people saw him, they praised their god: for they said, Our god hath delivered into our hands our enemy and the destroyer of our country, which slew many of us.

And it came to pass, when their hearts were merry, that they said, Call for Samson, that he may make us sport. And they called for Samson, out of the prison house; and he made them sport: and they set him between the pillars. And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them.

Now the house was full of men and women; and all the lords of the Philistines were there; and there were upon the roof about three thousand men and women, that beheld while Samson made sport. And Samson called unto the Lord, and said, O Lord God, remember me, I pray thee and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes. And Samson took hold of the two middle pillars upon which the house stood, and on which it was borne up, of the one with his right hand, and of the other with his left. And Samson said, Let me die with the Philistines. And he bowed himself with all his might; and the house fell upon the lords and upon all the people that were therein. So the dead which he slew at his death were more than they which he slew in his life.

AND the Lord said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? Fill thine horn with oil and go, I will send thee to Jesse the Bethlehemite; for I have provided me a king among his sons. And Samuel said, How can I go? if Saul hear it, he will kill me. And the Lord said, Take an heifer with thee, and say, I am come to sacrifice to the Lord. And call Jesse to the sacrifice, and I will show thee what thou shalt do; and thou shalt anoint unto me him whom I name unto thee. And Samuel did that which the Lord spake, and came to Bethlehem. And the elders of the town trembled at his coming, and said, Comest thou peaceably? And he said Peaceably. I am come to sacrifice unto the Lord; sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.

And it came to pass, when they were come, that he looked on Eliab, and said, Surely the Lord's anointed is before him. But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him; for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.

Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither hath the Lord chosen this.

Then Jesse made Shammah to pass by. And he said, Neither hath the Lord chosen this.

Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, the Lord hath not chosen these.

And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither. And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and

goodly to look to. And the Lord said, Arise, anoint him: for this is he. Then Samuel took the horn of oil, and anointed him in the midst of his brethren; and the Spirit of the Lord came upon David from that day forward. So Samuel rose up, and went to Ramah.

But the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him. And Saul's servants said unto him, Behold now, an evil spirit from God troubleth thee. Let our Lord now command thy servants, which are before thee, to seek out a man, who is a cunning player on an harp; and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well. And Saul said unto his servants, Provide me now a man that can play well, and bring him to me. Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Beth-lehemite, that is cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely person, and the Lord is with him.

Wherefore Saul sent messengers unto Jesse, and said, Send me David thy son, which is with the sheep. And Jesse took an ass laden with bread, and a bottle of wine, and a kid, and sent them by David his son unto Saul, And David came to Saul, and stood before him; and he loved him greatly; and he became his armorbearer. And Saul sent to Jesse, saying, Let David, I pray thee, stand before me; for he hath found favor in my sight. And it came to pass, when the evil spirit from God was upon Saul, that David took an harp, and played with his hand; so Saul was refreshed, and was well, and the evil spirit departed from him.

II

Now the Philistines gathered together their armies to battle, and were gathered together at Shochoh, which belongeth to Judah, and pitched between Shochoh and Azekah, in Ephes-dammim. And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and set the battle in array against the Philistines. And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side; and there was a valley between them.

And there went out a champion out of the camp of the Philistines,

named Goliath, of Gath, whose height was six cubits and a span. And he had an helmet of brass upon his head, and he was armed with a coat of mail; and the weight of the coat was five thousand shekels of brass. And he had greaves of brass upon his legs, and a target of brass between his shoulders. And the staff of his spear was like a weaver's beam; and his spear's head weighed six hundred shekels of iron: and one bearing a shield went before him. And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set your battle in array? Am not I a Philistine, and ye servants to Saul? Choose you a man for you, and let him come down to me. If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us. And the Philistine said, I defy the armies of Israel this day; give me a man, that we may fight together. When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

Now David was the son of that Ephrathite of Bethlehem-judah, whose name was Jesse; and he had eight sons, and the man went among men for an old man in the days of Saul. And the three eldest sons of Jesse went and followed Saul to the battle; and the names of his three sons that went to the battle were Eliab the firstborn, and the next unto him Abinadab, and the third Shammah. And David was the youngest; and the three eldest followed Saul. But David went and returned from Saul to feed his father's sheep at Bethlehem. And the Philistine drew near morning and evening, and presented himself forty days.

And Jesse said unto David his son, Take now for thy brethren an ephah of this parched corn, and these ten loaves, and run to the camp to thy brethren. And carry these ten cheeses unto the captain of their thousand, and look how thy brethren fare, and take their pledge. Now Saul, and they, and all the men of Israel, were in the valley of Elah, fighting with the Philistines.

And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him; and he came to the trench, as the host was going forth to the fight, and shouted for the battle. For Israel and the Philistines had put the battle in array, army against army. And David left his carriage

in the hand of the keeper of the carriage, and ran into the army, and came and saluted his brethren. And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake according to the same words; and David heard them. And all the men of Israel, when they saw the man, fled from him, and were sore afraid.

And the men of Israel said, Have ye seen this man that is come up? Surely to defy Israel is he come up; and it shall be, that the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his father's house free in Israel. And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who is this uncircumcised Philistine, that he should defy the armies of the living God? And the people answered him after this manner, saying, So shall it be done to the man that killeth him.

And Eliab his eldest brother heard when he spake unto the men, and Eliab's anger was kindled against David, and he said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle. And David said, What have I now done? Is there not a cause?

And he turned from him toward another, and spake after the same manner; and the people answered him again after the former manner. And when the words were heard which David spake, they rehearsed them before Saul: and he sent for him.

And David said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine. And Saul said to David, Thou art not able to go against this Philistine to fight with him; for thou art but a youth, and he a man of war from his youth. And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock. And I went out after him, and smote him, and delivered it out of his mouth; and when he arose against me, I caught him by his beard, and smote him, and slew him. Thy servant slew both the lion and the bear; and this uncircumcised Philistine shall be as one of

them, seeing he hath defied the armies of the living God. David said moreover, the Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the Lord be with thee.

And Saul armed David with his armor, and he put an helmet of brass upon his head; also he armed him with a coat of mail. And David girded his sword upon his armor, and he assayed to go; for he had not proved it. And David said unto Saul, I cannot go with these; for I have not proved them. And David put them off him. And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling was in his hand; and he drew near to the Philistine.

And the Philistine came on and drew near unto David; and the man that bare the shield went before him. And when the Philistine looked about, and saw David, he disdained him; for he was but a youth, and ruddy, and of a fair countenance. And the Philistine said unto David, Am I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods. And the Philistine said to David. Come to me, and I will give thy flesh unto the fowls of the air and to the beasts of the field.

Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel. And all this assembly shall know that the Lord saveth not with sword and spear; for the battle is the Lord's, and he will give you into our hands.

And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine. And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his

face to the earth. So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but there was no sword in the hand of David. Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled.

And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou come to the valley, and to the gates of Ekron, And the wounded of the Philistines fell down by the way to Shaaraim, even unto Gath, and unto Ekron. And the children of Israel returned from chasing after the Philistines, and they spoiled their tents. And David took the head of the Philistine, and brought it to Jerusalem; but he put his armor in his tent.

And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host, Abner, whose son is this youth? And Abner said, As thy soul liveth, O king, I cannot tell. And the king said, Enquire thou whose son the stripling is. And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul with the head of the Philistine in his hand. And Saul said to him, Whose son art thou, thou young man? And David answered, I am the son of thy servant Jesse the Beth-lehemite.

III

And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul. And Saul took him that day, and would let him go no more home to his father's house.

Then Jonathan and David made a covenant, because he loved him as his own soul. And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.

And Saul spake to Jonathan his son, and to all his servants, that they should kill David. But Jonathan Saul's son delighted much in David: and Jonathan told David, saying, Saul my father seeketh to kill thee: now therefore, I pray thee, take heed to thyself until the morning, and abide in a secret place, and hide thyself: And I will go out and stand beside my father in the field where thou art, and I

will commune with my father of thee; and what I see, that I will tell thee. And Jonathan spake good of David unto Saul his father, and said unto him, Let not the king sin against his servant, against David; because he hath not sinned against thee, and because his works have been to theeward very good: For he did put his life in his hand, and slew the Philistine, and the Lord wrought a great salvation for all Israel: thou sawest it, and didst rejoice: wherefore then wilt thou sin against innocent blood, to slay David without a cause?

And Saul hearkened unto the voice of Jonathan: and Saul sware, As the Lord liveth, he shall not be slain. And Jonathan called David, and Jonathan shewed him all those things. And Jonathan brought David to Saul, and he was in his presence, as in times past.

And there was war again: and David went out, and fought with the Philistines, and slew them with a great slaughter; and they fled from him. And the evil spirit from the Lord was upon Saul, as he sat in his house with his javelin in his hand: and David played with his hand. And Saul sought to smite David even to the wall with the javelin; but he slipped away out of Saul's presence, and he smote the javelin into the wall: and David fled, and escaped that night.

And David fled from Naioth in Ramah, and came and said before Jonathan, What have I done? what is mine iniquity? and what is my sin before thy father, that he seeketh my life? And he said unto him, God forbid; thou shalt not die: behold, my father will do nothing either great or small, but that he will shew it me: and why should my father hide this thing from me? it is not so. And David sware moreover, and said, Thy father certainly knoweth that I have found grace in thine eyes; and he saith, Let not Jonathan know this, lest he be grieved: but truly as the Lord liveth, and as thy soul liveth, there is but a step between me and death. Then said Jonathan unto David, Whatsoever thy soul desireth, I will even do it for thee. And David said unto Jonathan, Behold, tomorrow is the new moon, and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field unto the third day at even. If thy father at all miss me, then say, David earnestly asked leave of me that he might run to Beth-lehem his city: for there is a yearly

sacrifice there for all the family. If he say thus, It is well; thy servant shall have peace: but if he be very wroth, then be sure that evil is determined by him. Therefore thou shalt deal kindly with thy servant; for thou hast brought thy servant into a covenant of the Lord with thee: notwithstanding, if there be in me iniquity, slay me thyself; for why shouldest thou bring me to thy father? And Jonathan said, Far be it from thee: for if I knew certainly that evil were determined by my father to come upon thee, then would not I tell it thee? Then said David to Jonathan, Who shall tell me? or what if thy father answer thee roughly?

And Jonathan said unto David, Come, and let us go out into the field. And they went out both of them into the field. And Jonathan said unto David, O Lord God of Israel, when I have sounded my father about tomorrow any time, or the third day, and, behold, if there be good toward David, and I then send not unto thee, and shew it thee; The Lord do so and much more to Jonathan: but if it please my father to do thee evil, then I will shew it thee, and send thee away, that thou mayest go in peace: and the Lord be with thee, as he hath been with my father. And thou shalt not only while yet I live shew me the kindness of the Lord, that I die not: But also thou shalt not cut off thy kindness from my house for ever: no, not when the Lord hath cut off the enemies of David every one from the face of the earth.

So Jonathan made a covenant with the house of David, saying, Let the Lord even require it at the hand of David's enemies. And Jonathan caused David to swear again, because he loved him: for he loved him as he loved his own soul. Then Jonathan said to David, Tomorrow is the new moon: and thou shalt be missed, because thy seat will be empty. And when thou hast stayed three days, then thou shalt go down quickly, and come to the place where thou didst hide thyself when the business was in hand, and shalt remain by the stone Ezel. And I will shoot three arrows on the side thereof, as though I shot at a mark. And, behold, I will send a lad, saying, Go, find out the arrows. If I expressly say unto the lad, Behold, the arrows are on this side of thee, take them; then come thou: for there is peace to thee, and no hurt; as the Lord liveth. But if I say thus unto the young man, Behold, the arrows are beyond thee: go

thy way: for the Lord hath sent thee away. And as touching the matter which thou and I have spoken of, behold, the Lord be between thee and me for ever.

So David hid himself in the field: and when the new moon was come, the king sat him down to eat meat. And the king sat upon his seat, as at other times, even upon a seat by the wall: and Jonathan arose, and Abner sat by Saul's side, and David's place was empty. Nevertheless Saul spake not any thing that day: for he thought, Something hath befallen him, he is not clean: surely he is not clean.

And it came to pass on the morrow, which was the second day of the month, that David's place was empty: and Saul said unto Jonathan his son, Wherefore cometh not the son of Jesse to meat, neither yesterday, nor today? And Jonathan answered Saul, David earnestly asked leave of me to go to Bethlehem: And he said, Let me go, I pray thee; for our family hath a sacrifice in the city; and my brother, he hath commanded me to be there: and now, if I have found favour in thine eyes, let me get away, I pray thee, and see my brethren. Therefore he cometh not unto the king's table. Then Saul's anger was kindled against Jonathan, and he said unto him, Thou son of the perverse rebellious woman, do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother's nakedness? For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom. Wherefore now send and fetch him unto me, for he shall surely die. And Jonathan answered Saul his father, and said unto him, Wherefore shall he be slain? what hath he done? And Saul cast a javelin at him to smite him: whereby Jonathan knew that it was determined of his father to slay David. So Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month: for he was grieved for David, because his father had done him shame.

And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him. And he said unto his lad, Run, find out now the arrows which I shoot. And as the lad ran, he shot an arrow beyond him. And when the lad was come to the place of the arrow which Jonathan had shot,

Jonathan cried after the lad, and said, Is not the arrow beyond thee? And Jonathan cried after the lad, Make speed, haste, stay not. And Jonathan's lad gathered up the arrows, and came to his master. But the lad knew not anything: only Jonathan and David knew the matter. And Jonathan gave his artillery unto his lad, and said unto him, Go, carry them to the city. And as soon as the lad was gone, David arose out of a place toward the south, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until David exceeded. And Jonathan said to David, Go in peace, forasmuch as we have sworn both of us in the name of the Lord, saying, The Lord be between me and thee, and between my seed and thy seed for ever. And he arose and departed: and Jonathan went into the city.

IV

Now it came to pass after the death of Saul, when David was returned from the slaughter of the Amalekites, and David had abode two days in Ziklag: it came even to pass on the third day, that, behold, a man came out of the camp from Saul with his clothes rent, and earth upon his head; and so it was, when he came to David, that he fell to the earth, and did obeisance. And David said unto him, From whence comest thou? And he said unto him, Out of the camp of Israel am I escaped. And David said unto him, How went the matter? I pray thee, tell me. And he answered, That the people are fled from the battle, and many of the people also are fallen and dead; and Saul and Jonathan his son are dead also.

And David said unto the young man that told him, How knowest thou that Saul and Jonathan his son be dead? And the young man that told him said, As I happened by chance upon mount Gilboa, behold, Saul leaned upon his spear; and, lo, the chariots and horsemen followed hard after him. And when he looked behind him, he saw me, and called unto me. And I answered, Here am I. And he said unto me, Who are thou? And I answered him, I am an Amalekite. He said unto me again, Stand, I pray thee, upon me, and slay me: for anguish is come upon me, because my life is yet whole in me. So I stood upon him, and slew him, because I was sure that he could

not live after that he was fallen; and I took the crown that was upon his head, and the bracelet that was on his arm, and have brought them hither unto my lord.

Then David took hold on his clothes, and rent them; and likewise all the men that were with him. And they mourned, and wept, and fasted until even, for Saul, and for Jonathan his son, and for the people of the Lord, and for the house of Israel; because they were fallen by the sword.

And David said unto the young man that told him, Whence art thou? And he answered, I am the son of a stranger, an Amalekite. And David said unto him, How wast thou not afraid to stretch forth thine hand to destroy the Lord's anointed? And David called one of the young men, and said, Go near, and fall upon him. And he smote him that he died. And David said unto him, Thy blood be upon thy head; for thy mouth hath testified against thee, saying, I have slain the Lord's anointed.

And David lamented with this lamentation over Saul and over Jonathan his son. (Also he bade them teach the children of Judah the use of the bow: behold, it is written in the book of Jasher.)

The beauty of Israel is slain upon thy high places:
How are the mighty fallen!

Tell it not in Gath,
Publish it not in the streets of Askelon:
Lest the daughters of the Philistines rejoice,
Lest the daughters of the uncircumcised triumph.

Ye mountains of Gilboa, let there be no dew, neither
let there be rain, upon you, nor fields of offerings:
For there the shield of the mighty is vilely cast away,
The shield of Saul, as though he had not been anointed with oil.

From the blood of the slain, from the fat of the
mighty, the bow of Jonathan turned not back,
And the sword of Saul returned not empty.

Saul and Jonathan were lovely and pleasant in their lives,
And in their death they were not divided:
They were swifter than eagles,
They were stronger than lions.

Ye daughters of Israel, weep over Saul, who clothed you in
scarlet, with other delights,
Who put on ornaments of gold upon your apparel.
How are the mighty fallen in the midst of the battle!

O Jonathan, thou wast slain in thine high places.
I am distressed for thee, my brother Jonathan:
Very pleasant hast thou been unto me:
Thy love to me was wonderful, passing the love of women.

How are the mighty fallen,
And the weapons of war perished!

V

And it came to pass, after the year was expired, at the time when kings go forth to battle, that David sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah. But David tarried still at Jerusalem.

And it came to pass in an eveningtide, that David arose from off his bed, and walked upon the roof of the king's house; and from the roof he saw a woman washing herself; and the woman was very beautiful to look upon. And David sent and enquired after the woman. And one said, Is not this Bath-sheba, the daughter of Eliam, the wife of Uriah the Hittite? And David sent messengers, and took her. And she came in unto him, and he lay with her; for she was purified from her uncleanness: and she returned unto her house. And the woman conceived, and sent and told David, and said, I am with child.

And David sent to Joab, saying, Send me Uriah the Hittite. And Joab sent Uriah to David. And when Uriah was come unto him, David demanded of him how Joab did, and how the people did, and how the war prospered. And David said to Uriah, Go down to thy house, and wash thy feet. And Uriah departed out of the king's house, and there followed him a mess of meat from the king. But Uriah slept at the door of the king's house with all the servants of his lord, and went not down to his house.

And when they had told David, saying, Uriah went not down unto his house, David said unto Uriah, Camest thou not from thy journey? why then didst thou not go down unto thine house? And Uriah

said unto David, The ark, and Israel, and Judah, abide in tents; and my lord Joab, and the servants of my lord, are encamped in the open fields; shall I then go into mine house, to eat and to drink, and to lie with my wife? as thou livest, and as thy soul liveth, I will not do this thing.

And David said to Uriah, Tarry here today also, and tomorrow I will let thee depart. So Uriah abode in Jerusalem that day, and the morrow. And when David had called him, he did eat and drink before him; and he made him drunk; and at even he went out to lie on his bed with the servants of his lord, but went not down to his house.

And it came to pass in the morning, that David wrote a letter to Joab, and sent it by the hand of Uriah. And he wrote in the letter, saying, Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten, and die.

And it came to pass, when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men were. And the men of the city went out, and fought with Joab; and there fell some of the people of the servants of David; and Uriah the Hittite died also.

Then Joab sent and told David all the things concerning the war, and charged the messenger, saying, When thou hast made an end of telling the matters of the war unto the king, and if so be that the king's wrath arise, and he say unto thee, Wherefore approached ye so nigh unto the city when ye did fight? Knew ye not that they would shoot from the wall? Who smote Abimelech the son of Jerubbesheth? did not a woman cast a piece of a millstone upon him from the wall, that he died in Thebez? why went ye nigh the wall? Then say thou, Thy servant Uriah the Hittite is dead also.

So the messenger went, and came and showed David all that Joab had sent him for. And the messenger said unto David, Surely the men prevailed against us, and came out unto us into the field, and we were upon them even unto the entering of the gate. And the shooters shot from off the wall upon thy servants; and some of the king's servants be dead, and thy servant Uriah the Hittite is dead also.

Then David said unto the messenger, Thus shalt thou say unto Joab, Let not this thing displease thee, for the sword devoureth one

as well as another; make thy battle more strong against the city, and overthrow it; and encourage thou him.

And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband. And when the mourning was past, David sent and fetched her to his house, and she became his wife, and bare him a son.

But the thing that David had done displeased the LORD. And the LORD sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor. The rich man had exceeding many flocks and herds. But the poor man had nothing, save one little ewe lamb, which he had bought and nourished up; and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. And there came a traveler unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him.

And David's anger was greatly kindled against the man; and he said to Nathan, As the LORD liveth, the man that hath done this thing shall surely die, and he shall restore the lamb fourfold, because he did this thing, and because he had no pity.

And Nathan said to David, Thou art the man. Thus said the LORD God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul. And I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if that had been too little, I would moreover have given unto thee such and such things. Wherefore hast thou despised the commandment of the LORD, to do evil in his sight? Thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon. Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife. Thus saith the LORD, Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbor, and he shall lie with thy wives in the sight of this sun. For thou

didst it secretly; but I will do this thing before all Israel and before the sun.

And David said unto Nathan, I have sinned against the LORD. And Nathan said unto David, The LORD also hath put away thy sin; thou shalt not die. Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme, the child also that is born unto thee shall surely die.

And Nathan departed unto his house. And the LORD struck the child that Uriah's wife bare unto David, and it was very sick. David therefore besought God for the child; and David fasted, and went in, and lay all night upon the earth. And the elders of his house arose, and went to him, to raise him up from the earth: but he would not, neither did he eat bread with them.

And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead: for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice: how will he then vex himself, if we tell him that the child is dead? But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, Is the child dead? And they said, He is dead.

Then David arose from the earth, and washed, and anointed himself, and changed his apparel, and came into the house of the LORD, and worshipped: then he came to his own house; and when he required, they set bread before him, and he did eat.

Then said his servants unto him, What thing is this that thou hast done? thou didst fast and weep for the child, while it was alive; but when the child was dead, thou didst rise and eat bread. And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell whether GOD will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me.

And David comforted Bathsheba his wife, and went in unto her, and lay with her: and she bare a son, and he called his name Solomon: and the LORD loved him. And he sent by the hand of Nathan the prophet; and he called his name Jedidiah, because of the LORD.

VI

And David numbered the people that were with him, and set captains of thousands and captains of hundreds over them. And David sent forth a third part of the people under the hand of Joab, and a third part under the hand of Abishai the son of Zeruiah, Joab's brother, and a third part under the hand of Ittai the Gittite. And the king said unto the people, I will surely go forth with you myself also. But the people answered, Thou shalt not go forth: for if we flee away, they will not care for us; neither if half of us die, will they care for us; but now thou art worth ten thousand of us: therefore now it is better that thou succour us out of the city. And the king said unto them, What seemeth you best I will do. And the king stood by the gate side, and all the people came out by hundreds and by thousands. And the king commanded Joab and Abishai and Ittai, saying, Deal gently for my sake with the young man, even with Absalom. And all the people heard when the king gave all the captains charge concerning Absalom.

So the people went out into the field against Israel: and the battle was in the wood of Ephraim; Where the people of Israel were slain before the servants of David, and there was there a great slaughter that day of twenty thousand men. For the battle was there scattered over the face of all the country: and the wood devoured more people that day than the sword devoured. And Absalom met the servants of David. And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that was under him went away. And a certain man saw it, and told Joab, and said, Behold, I saw Absalom hanged in an oak. And Joab said unto the man that told him, And, behold, thou sawest him, and why didst thou not smite him there to the ground? and I would have given thee ten shekels of silver, and a girdle. And the man said unto Joab, Though I should receive a thousand shekels of silver in mine hand, yet would I not put forth mine hand against the king's son: for in our hearing the king charged thee and Abishai and Ittai, saying, Beware that none touch the young man Absalom. Otherwise I should have wrought falsehood against

mine own life: for there is no matter hid from the king, and thou thyself wouldest have set thyself against me. Then said Joab, I may not tarry thus with thee. And he took three darts in his hand, and thrust them through the heart of Absalom, while he was yet alive in the midst of the oak.

And ten young men that bare Joab's armour compassed about and smote Absalom, and slew him. And Joab blew the trumpet, and the people returned from pursuing after Israel: for Joab held back the people. And they took Absalom, and cast him into a great pit in the wood, and laid a very great heap of stones upon him: and all Israel fled every one to his tent. Now Absalom in his lifetime had taken and reared up for himself a pillar, which is in the king's dale: for he said, I have no son to keep my name in remembrance: and he called the pillar after his own name: and it is called unto this day, Absalom's place. Then said Ahimaaz the son of Zadok, Let me now run, and bear the king tidings, how that the Lord hath avenged him of his enemies. And Joab said unto him, Thou shalt not bear tidings this day, but thou shalt bear tidings another day: but this day thou shalt bear no tidings, because the king's son is dead. Then said Joab to Cushi, Go and tell the king what thou hast seen, And Cushi bowed himself unto Joab, and ran. Then said Ahimaaz the son of Zadok yet again to Joab, But howsoever, let me, I pray thee, also run after Cushi. And Joab said, Wherefore wilt thou run, my son, seeing that thou hast no tidings ready? But howsoever, said he, let me run. And he said unto him, Run. Then Ahimaaz ran by the way of the plain, and overran Cushi. And David sat between the two gates: and the watchman went up to the roof over the gate unto the wall, and lifted up his eyes, and looked and behold a man running alone. And the watchman cried, and told the king. And the king said, If he be alone, there is tidings in his mouth. And he came apace, and drew near. And the watchman saw another man running: and the watchman called unto the porter, and said, Behold another man running alone, And the king said, He also bringeth tidings. And the watchman said, Me thinketh the running of the foremost is like the running of Ahimaaz the son of Zadok. And the king said, He is a good man, and cometh with good tidings. And Ahimaaz called, and said unto the king, All is well, and he fell down to the earth upon his face be-

fore the king, and said, Blessed be the Lord thy God, which hath delivered up the men that lifted up their hand against my lord the king. And the king said, Is the young man Absalom safe? And Ahimaaz answered, When Joab sent the king's servant, and me thy servant, I saw a great tumult, but I knew not what it was. And the king said unto him, Turn aside, and stand here. And he turned aside, and stood still.

And, behold, Cushi came; and Cushi said, Tidings, my lord the king: for the Lord hath avenged thee this day of all them that rose up against thee. And the king said unto Cushi, Is the young man Absalom safe? and Cushi answered, The enemies of my lord the king, and all that rise against thee to do thee hurt, be as that young man is. And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!

VII

Then came there two women, that were harlots, unto the king [Solomon], and stood before him. And the one woman said, O my lord, I and this woman dwell in one house; and I was delivered of a child with her in the house. And it came to pass the third day after that I was delivered, that this woman was delivered also. And we were together; there was no stranger with us in the house, save we two in the house. And this woman's child died in the night, because she overlaid it. And she arose at midnight, and took my son from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom. And when I rose in the morning to give my child suck, behold, it was dead: but when I had considered it in the morning, behold, it was not my son, which I did bear. And the other woman said, Nay; but the living is my son, and the dead is thy son. And this said, No; but the dead is thy son, and the living is my son. Thus they spake before the king.

Then said the king, The one saith, This is my son that liveth, and thy son is the dead. And the other saith, Nay; but thy son is the dead, and my son is the living. And the king said, Bring me a sword. And they brought a sword before the king. And the king said, Divide

the living child in two, and give half to the one, and half to the other. Then spake the woman whose the living child was unto the king, for her bowels yearned upon her son, and she said, O my lord, give her the living child, and in no wise slay it. But the other said, Let it be neither mine nor thine, but divide it.

Then the king answered and said, Give her the living child, and in no wise slay it: she is the mother thereof. And all Israel heard of the judgment which the king had judged; and they feared the king, for they saw that the wisdom of God was in him, to do judgment.

VIII

And Rehoboam went to Shechem; for all Israel were come to Shechem to make him king. And it came to pass, when Jeroboam the son of Nebat, who was yet in Egypt, heard of it (for he was fled from the presence of king Solomon, and Jeroboam dwelt in Egypt), that they sent and called him. And Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying, Thy father made our yoke grievous; now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee. And he said unto them, Depart yet for three days, then come again to me. And the people departed.

And king Rehoboam consulted with the old men, that stood before Solomon his father while he yet lived, and said, How do ye advise that I may answer this people? And they spake unto him, saying, If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever. But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, and which stood before him. And he said unto them, What counsel give ye that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us lighter? And the young men that were grown up with him spake unto him, saying, Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it lighter unto us; thus shalt thou say unto them, My little finger shall be thicker than my father's loins. And now whereas my father did lade you with a heavy yoke, I will add to your yoke:

my father hath chastised you with whips, but I will chastise you with scorpions.

So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me again the third day. And the king answered the people roughly, and forsook the old men's counsel that they gave him, and spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father also chastised you with whips, but I will chastise you with scorpions. Wherefore the king hearkened not unto the people; for the cause was from the LORD, that he might perform his saying, which the LORD spake by Ahijah the Shilonite unto Jeroboam the son of Nebat.

So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents.

IX

And it came to pass after many days, that the word of the LORD came to Elijah in the third year, saying, Go, shew thyself unto Ahab; and I will send rain upon the earth. And Elijah went to shew himself unto Ahab. And there was a sore famine in Samaria. And Ahab called Obadiah which was the governor of his house. (Now Obadiah feared the LORD greatly; for it was so, when Jezebel cut off the prophets of the LORD, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.) And Ahab said unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks; peradventure we may find grass to save the horses and mules alive, that we lose not all the beasts. So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself.

And as Obadiah was in the way, behold, Elijah met him; and he knew him, and fell on his face, and said, Art thou that my lord Elijah? And he answered him, I am: go, tell thy lord, Behold, Elijah is here. And he said, What have I sinned, that thou wouldst deliver thy servant into the hand of Ahab, to slay me? As the LORD thy God liveth, there is no nation or kingdom, whither my lord hath not sent

to seek thee; and when they said, He is not there; he took an oath of the kingdom and nation, that they found thee not. And now thou sayest, Go, tell thy lord, Behold, Elijah is here. And it shall come to pass, as soon as I am gone from thee, that the Spirit of the LORD shall carry thee whither I know not; and so when I come and tell Ahab, and he cannot find thee, he shall slay me; but I thy servant fear the LORD from my youth. Was it not told my lord what I did when Jezebel slew the prophets of the LORD, how I hid an hundred men of the LORD's prophets by fifty in a cave, and fed them with bread and water? And now thou sayest, Go, tell thy lord, Behold, Elijah is here: and he shall slay me.

And Elijah said, As the LORD of hosts liveth, before whom I stand, I will surely show myself unto him today. So Obadiah went to meet Ahab, and told him; and Ahab went to meet Elijah.

And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the LORD, and thou hast followed Baalim. Now therefore send, and gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table. So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel.

And Elijah came unto all the people, and said, How long halt ye between two opinions? If the LORD be God, follow him; but if Baal, then follow him. And the people answered him not a word. Then said Elijah unto the people, I, even I only, remain a prophet of the LORD; but Baal's prophets are four hundred and fifty men. Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under; and I will dress the other bullock, and lay it on wood, and put no fire under. And call ye on the name of your gods, and I will call on the name of the LORD; and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken.

And Elijah said unto the prophets of Baal, Choose you one bullock

for yourselves, and dress it first; for ye are many; and call on the name of your gods, but put no fire under. And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered. And they leaped upon the altar which was made.

And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked. And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them. And it came to pass, when midday was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded.

And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the LORD that was broken down. And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the LORD came, saying, Israel shall be thy name. And with the stones he built an altar in the name of the LORD; and he made a trench about the altar, as great as would contain two measures of seed. And he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, Fill four barrels with water, and pour it on the burnt sacrifice, and on the wood. And he said, Do it the second time. And they did it the second time. And he said, Do it the third time. And they did it the third time. And the water ran round about the altar; and he filled the trench also with water.

And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, LORD God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O LORD, hear me, that this people may know that thou art the LORD God, and that thou hast turned their heart back again.

Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water

that was in the trench. And when all the people saw it, they fell on their faces: and they said, the LORD, he is the God; the LORD, he is the God.

And Elijah said unto them, Take the prophets of Baal: let not one of them escape. And they took them; and Elijah brought them down to the brook Kishon, and slew them there.

And Elijah said unto Ahab, Get thee up, eat and drink; for there is a sound of abundance of rain. So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees, and said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, There is nothing. And he said, Go again seven times. And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare thy chariot, and get thee down, that the rain stop thee not. And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel. And the hand of the LORD was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel.

X

And it came to pass after these things, that Naboth the Jezreelite had a vineyard, which was in Jezreel, hard by the palace of Ahab king of Samaria. And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house: and I will give thee for it a better vineyard than it; or, if it seem good to thee, I will give thee the worth of it in money. And Naboth said to Ahab, The LORD forbid it me, that I should give the inheritance of my fathers unto thee. And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him; for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread.

But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread? And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give

me thy vineyard for money; or else, if it please thee, I will give thee another vineyard for it: and he answered, I will not give thee my vineyard. And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? Arise, and eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite.

So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders and to the nobles that were in his city, dwelling with Naboth. And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high among the people. And set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst blaspheme God and the king. And then carry him out, and stone him, that he may die.

And the men of his city, even the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them, and as it was written in the letters which she had sent unto them. They proclaimed a fast, and set Naboth on high among the people. And there came in two men, children of Belial, and sat before him; and the men of Belial witnessed against him, even against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king. Then they carried him forth out of the city, and stoned him with stones, that he died.

Then they sent to Jezebel, saying, Naboth is stoned, and is dead. And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead. And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

And the word of the LORD came to Elijah the Tishbite, saying, Arise, go down to meet Ahab king of Israel, which is in Samaria; behold, he is in the vineyard of Naboth, whither he is gone down to possess it. And thou shalt speak unto him, saying, Thus said the LORD, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the LORD, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine.

XI

So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead. And the king of Israel said unto Jehoshaphat, I will disguise myself, and enter into the battle; but put thou on thy robes. And the king of Israel disguised himself, and went into the battle. But the king of Syria commanded his thirty and two captains that had rule over his chariots, saying, Fight neither with small nor great, save only with the king of Israel.

And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely it is the king of Israel. And they turned aside to fight against him; and Jehoshaphat cried out. And it came to pass, when the captains of the chariots perceived that it was not the king of Israel, that they turned back from pursuing him.

And a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness; wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am wounded. And the battle increased that day; and the king was stayed up in his chariot against the Syrians, and died at even; and the blood ran out of the wound into the midst of the chariot. And there went a proclamation throughout the host about the going down of the sun, saying, Every man to his city, and every man to his own country.

So the king died, and was brought to Samaria; and they buried the king in Samaria. And one washed the chariot in the pool of Samaria; and the dogs licked up his blood; and they washed his armor; according unto the word of the LORD which he spake.

XII

So Jehu rode in a chariot, and went to Jezreel; for Joram lay there. And Ahaziah king of Judah was come down to see Joram. And there stood a watchman on the tower in Jezreel, and he spied the company of Jehu as he came, and said, I see a company. And Joram said, Take an horseman, and send to meet them, and let him say, Is it peace? So there went one on horseback to meet him, and said, Thus saith the king, Is it peace? And Jehu said, What hast thou to do

vith peace? turn thee behind me. And the watchman told, saying, The messenger came to them, but he cometh not again.

Then he sent out a second on horseback, which came to them, nd said, Thus saith the king, Is it peace? And Jehu answered, What ast thou to do with peace? Turn thee behind me. And the watchman told, saying, He came even unto them, and cometh not again; nd the driving is like the driving of Jehu the son of Nimshi; for he riveth furiously.

And Joram said, Make ready. And his chariot was made ready. nd Joram king of Israel and Ahaziah king of Judah went out, each n his chariot, and they went out against Jehu, and met him in the ortion of Naboth the Jezreelite. And it came to pass, when Joram aw Jehu, that he said, Is it peace, Jehu? And he answered, What eace, so long as the whoredoms of thy mother Jezebel and her itchcrafts are so many?

And Joram turned his hands, and fled, and said to Ahaziah, There s treachery, O Ahaziah. And Jehu drew a bow with his full strength, nd smote Jehoram between his arms, and the arrow went out at his eart, and he sunk down in his chariot. Then said Jehu to Bidkar is captain, Take up, and cast him in the portion of the field of Naboth the Jezreelite; for remember how that, when I and thou rode ogether after Ahab his father, the LORD laid this burden upon him; urely I have seen yesterday the blood of Naboth, and the blood of is sons, saith the LORD; and I will requite thee in this plat, saith he LORD. Now therefore take and cast him into the plat of ground, ccording to the word of the LORD.

But when Ahaziah the king of Judah saw this, he fled by the way f the garden house. And Jehu followed after him, and said, Smite im also in the chariot. And they did so at the going up to Gur, hich is by Ibleam. And he fled to Megiddo, and died there. And is servants carried him in a chariot to Jerusalem, and buried him in is sepulchre with his fathers in the city of David. And in the eventh year of Joram the son of Ahab began Ahaziah to reign over udah.

And when Jehu was come to Jezreel, Jezebel heard of it; and she ainted her face, and tired her head, and looked out at a window.

And as Jehu entered in at the gate, she said, Had Zimri peace, who slew his master? And he lifted up his face to the window, and said, Who is on my side? who? And there looked out to him two or three eunuchs. And he said, Throw her down. So they threw her down; and some of her blood was sprinkled on the wall, and on the horses; and he trode her under foot. And when he was come in, he did eat and drink, and said, Go, see now this cursed woman, and bury her; for she is a king's daughter. And they went to bury her: but they found no more of her than the skull, and the feet, and the palms of her hands. Wherefore they came again, and told him. And he said, This is the word of the LORD, which he spake by his servant Elijah the Tishbite, saying, In the portion of Jezreel shall dogs eat the flesh of Jezebel, and the carcass of Jezebel shall be as dung upon the face of the field in the portion of Jezreel, so that they shall not say, This is Jezebel.

XIII

Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the LORD had given deliverance unto Syria; he was also a mighty man in valour, but he was a leper. And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife. And she said unto her mistress, Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy. And one went in, and told his lord, saying, Thus and thus said the maid that is of the land of Israel. And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment. And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee, that thou mayest recover him of his leprosy. And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? Wherefore, consider, I pray you, and see how he seeketh a quarrel against me.

And it was so, when Elisha the man of God had heard that the

king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? Let him come now to me, and he shall know that there is a prophet in Israel.

So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha. And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean. But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the LORD his God, and strike his hand over the place, and recover the leper. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage.

And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean? Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God, and his flesh came again like unto the flesh of a little child, and he was clean.

And he returned to the man of God, he and all his company, and came, and stood before him; and he said, Behold, now I know that there is no God in all the earth, but in Israel; now therefore, I pray thee, take a blessing of thy servant. But he said, As the LORD liveth, before whom I stand, I will receive none. And he urged him to take it; but he refused. And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the LORD. In this thing the LORD pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the LORD pardon thy servant in this thing. And he said unto him, Go in peace. So he departed from him a little way.

But Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought: but, as the LORD liveth, I will run

after him, and take somewhat of him. So Gehazi followed after Naaman. And when Naaman saw him running after him, he lighted down from the chariot to meet him, and said, Is all well? And he said, All is well. My master hath sent me, saying, Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets; give them, I pray thee, a talent of silver, and two changes of garments. And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid them upon two of his servants; and they bare them before him. And when he came to the tower, he took them from their hand, and bestowed them in the house; and he let the men go, and they departed.

But he went in, and stood before his master. And Elisha said unto him, Whence comest thou, Gehazi? And he said, Thy servant went no whither. And he said unto him, Went not mine heart with thee, when the man turned again from his chariot to meet thee? Is it a time to receive money, and to receive garments, and olive-yards, and vineyards, and sheep, and oxen, and menservants, and maidservants? The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever.

And he went out from his presence a leper as white as snow.

Hebrew Literature

THE SHORT STORY

NOW it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man of Beth-lehem-judah went to sojourn in the country of Moab, he, and his wife, and his two sons. And the name of the man was Elimelech, and the name of his wife, Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Beth-lehem-judah. And they came into the country of Moab, and continued there. And Elimelech Naomi's husband died; and she was left, and her two sons. And they took them wives of the women of Moab; the name of the one was Orpah, and the name of the other Ruth. And they dwelled there about ten years. And Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband.

Then she arose with her daughters-in-law, that she might return from the country of Moab; for she had heard in the country of Moab how that the LORD had visited his people in giving them bread. Wherefore she went forth out of the place where she was, and her two daughters-in-law with her; and they went on the way to return unto the land of Judah. And Naomi said unto her two daughters-in-law, Go, return each to her mother's house: the LORD deal kindly with you, as ye have dealt with the dead, and with me. The LORD grant you that ye may find rest, each of you in the house of her husband. Then she kissed them; and they lifted up their voice, and wept. And they said unto her, Surely we will return with thee unto thy people.

And Naomi said, Turn again, my daughters: why will ye go with me? are there yet any more sons in my womb, that they may be your husbands? Turn again, my daughters, go your way, for I am too old to have an husband. If I should say, I have hope, if I should have an husband also tonight, and should also bear sons, would ye

tarry for them till they were grown? would ye stay for them from having husbands? Nay, my daughters; for it grieveth me much for your sakes that the hand of the LORD is gone out against me.

And they lifted up their voice, and wept again: and Orpah kissed her mother-in-law; but Ruth clave unto her. And she said, Behold, thy sister-in-law is gone back unto her people, and unto her gods: return thou after thy sister-in-law.

And Ruth said, Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God. Where thou diest, will I die, and there will I be buried. The LORD do so to me, and more also, if ought but death part thee and me.

When she saw that she was steadfastly minded to go with her, then she left speaking unto her. So they two went until they came to Beth-lehem.

And it came to pass, when they were come to Beth-lehem, that all the city was moved about them, and they said, Is this Naomi? And she said unto them, Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me. I went out full, and the LORD hath brought me home again empty: why then call ye me Naomi, seeing the LORD hath testified against me, and the Almighty hath afflicted me?

So Naomi returned, and Ruth the Moabitess, her daughter-in-law, with her, which returned out of the country of Moab; and they came to Beth-lehem in the beginning of barley harvest.

And Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was Boaz. And Ruth the Moabitess said unto Naomi, Let me now go to the field, and glean ears of corn after him in whose sight I shall find grace. And she said unto her, Go, my daughter. And she went, and came, and gleaned in the field after the reapers: and her hap was to light on a part of the field belonging unto Boaz, who was of the kindred of Elimelech.

And, behold, Boaz came from Beth-lehem, and said unto the reapers, The LORD be with you. And they answered him, The LORD bless thee. Then said Boaz unto his servant that was set over the

reapers, Whose damsel is this? And the servant that was set over the reapers answered and said, It is the Moabitish damsel that came back with Naomi out of the country of Moab. And she said, I pray you, let me glean and gather after the reapers among the sheaves. So she came, and hath continued even from the morning until now, that she tarried a little in the house.

Then said Boaz unto Ruth, Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens. Let thine eyes be on the field that they do reap, and go thou after them; have I not charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of that which the young men have drawn.

Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I am a stranger? And Boaz answered and said unto her. It hath fully been shewed me, all that thou hast done unto thy mother-in-law since the death of thine husband: and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore. The LORD recompense thy work, and a full reward be given thee of the LORD God of Israel, under whose wings thou art come to trust.

Then she said, Let me find favor in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken friendly unto thine handmaid, though I be not like unto one of thine handmaidens. And Boaz said unto her, At mealtime come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers: and he reached her parched corn, and she did eat, and was sufficed, and left.

And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and reproach her not. And let fall also some of the handfuls of purpose for her, and leave them, that she may glean them, and rebuke her not. So she gleaned in the field until even, and beat out that she had gleaned; and it was about an ephah of barley.

And she took it up, and went into the city. And her mother-in-law saw what she had gleaned; and she brought forth, and gave to her

that she had reserved after she was sufficed. And her mother-in-law said unto her, Where hast thou gleaned today? And where wroughtest thou? blessed be he that did take knowledge of thee. And she shewed her mother-in-law with whom she had wrought, and said, The man's name with whom I wrought today is Boaz. And Naomi said unto her daughter-in-law, Blessed be he of the LORD, who hath not left off his kindness to the living and to the dead. And Naomi said unto her, The man is near of kin unto us, one of our next kinsmen. And Ruth the Moabitess said, He said unto me also, Thou shalt keep fast by my young men, until they have ended all my harvest. And Naomi said unto Ruth her daughter-in-law, It is good, my daughter, that thou go out with his maidens, that they meet thee not in any other field. So she kept fast by the maidens of Boaz to glean unto the end of barley harvest and of wheat harvest, and dwelt with her mother-in-law.

Then Naomi her mother-in-law said unto her, My daughter, shall I not seek rest for thee, that it may be well with thee? And now is not Boaz of our kindred, with whose maidens thou wast? Behold, he winnoweth barley tonight in the threshing-floor. Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor; but make not thyself known unto the man, until he shall have done eating and drinking. And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and uncover his feet, and lay thee down; and he will tell thee what thou shalt do. And she said unto her, All that thou sayest unto me I will do.

And she went down unto the floor, and did according to all that her mother-in-law bade her. And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn; and she came softly, and uncovered his feet, and laid her down.

And it came to pass at midnight, that the man was afraid, and turned himself; and, behold, a woman lay at his feet. And he said, Who art thou? And she answered, I am Ruth thine handmaid; spread therefore thy skirt over thine handmaid; for thou art a near kinsman. And he said, Blessed be thou of the LORD, my daughter; for

thou hast shewed more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich. And now, my daughter, fear not; I will do to thee all that thou requirest; for all the city of my people doth know that thou art a virtuous woman. And now it is true that I am thy near kinsman: howbeit there is a kinsman nearer than I. Tarry this night, and it shall be in the morning, that if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part. But if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, as the LORD liveth. Lie down until the morning.

And she lay at his feet until the morning; and she rose up before one could know another. And he said, Let it not be known that a woman came into the floor. Also he said, Bring the veil that thou hast upon thee, and hold it. And when she held it, he measured six measures of barley, and laid it on her; and she went into the city. And when she came to her mother-in-law, she said, Who art thou, my daughter? And she told her all that the man had done to her. And she said, These six measures of barley gave he me; for he said to me, Go not empty unto thy mother-in-law. Then said she, Sit still, my daughter, until thou know how the matter will fall; for the man will not be in rest, until he have finished the thing this day.

Then went Boaz up to the gate, and sat him down there. And, behold, the kinsman of whom Boaz spake came by; unto whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down. And he took ten men of the elders of the city, and said, Sit ye down here. And they sat down. And he said unto the kinsman, Naomi, that is come again out of the country of Moab, selleth a parcel of land, which was our brother Elimelech's. And I thought to advertise thee, saying, Buy it before the inhabitants, and before the elders of my people. If thou wilt redeem it, redeem it: but if thou wilt not redeem it, then tell me, that I may know; for there is none to redeem it beside thee; and I am after thee. And he said, I will redeem it.

Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance. And the

kinsman said, I cannot redeem it for myself, lest I mar mine own inheritance; redeem thou my right to thyself; for I cannot redeem it.

Now this was the manner in former time in Israel concerning redeeming and concerning changing, for to confirm all things: a man plucked off his shoe, and gave it to his neighbor; and this was a testimony in Israel; Therefore the kinsman said unto Boaz, Buy it for thee. So he drew off his shoe.

And Boaz said unto the elders, and unto all the people, Ye are witnesses this day, that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi. Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place. Ye are witnesses this day. And all the people that were in the gate, and the elders, said, We are witnesses. The LORD make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel; and do thou worthily in Ephratah, and be famous in Bethlehem; and let thy house be like the house of Pharez, whom Tamar bare unto Judah, of the seed which the LORD shall give thee of this young woman.

So Boaz took Ruth, and she was his wife; and when he went in unto her, the LORD gave her conception, and she bare a son. And the women said unto Naomi, Blessed be the LORD, which hath not left thee this day without a kinsman, that his name may be famous in Israel. And he shall be unto thee a restorer of thy life, and a nourisher of thine old age; for thy daughter-in-law, which loveth thee, which is better to thee than seven sons, hath borne him. And Naomi took the child, and laid it in her bosom, and became nurse unto it. And the women her neighbors gave it a name, saying, There is a son born to Naomi; and they called his name Obed. He is the father of Jesse, the father of David.

Now these are the generations of Pharez: Pharez begat Hezron, And Hezron begat Ram, and Ram begat Amminadab, And Amminadab begat Nahshon, and Nahshon begat Salmon, And Salmon begat Boaz, and Boaz begat Obed, And Obed begat Jesse, and Jesse begat David.

II

Now it came to pass in the days of Ahasuerus (this is Ahasuerus which reigned, from India even unto Ethiopia, over an hundred and seven and twenty provinces): That in those days, when the king Ahasuerus sat on the throne of his kingdom, which was in Shushan the palace, In the third year of his reign, he made a feast unto all his princes and his servants; the power of Persia and Media, the nobles and princes of the provinces, being before him. When he shewed the riches of his glorious kingdom and the honour of his excellent majesty many days, even an hundred and fourscore days. And when these days were expired, the king made a feast unto all the people that were present in Shushan the palace, both unto great and small, seven days, in the court of the garden of the king's palace; Where were white, green, and blue hangings, fastened with cords of fine linen and purple to silver rings and pillars of marble: the beds were of gold and silver, upon a pavement of red, and blue, and white, and black marble. And they gave them drink in vessels of gold, (the vessels being diverse one from another), and royal wine in abundance, according to the state of the king. And the drinking was according to the law; none did compel: for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure.

Also Vashti the queen made a feast for the women in the royal house which belonged to king Ahasuerus. On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven chamberlains that served in the presence of Ahasuerus the king, To bring Vashti the queen before the king with the crown royal, to shew the people and the princes her beauty: for she was fair to look on. But the queen Vashti refused to come at the king's commandment by his chamberlains: therefore was the king very wroth, and his anger burned in him.

Then the king said to the wise men, which knew the times, (for so was the king's manner toward all that knew law and judgment: And the next unto him was Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, the seven princes of Persia and Media,

which saw the king's face, and which sat the first in the kingdom;) What shall we do unto the queen Vashti according to law, because she hath not performed the commandment of the king Ahasuerus by the chamberlains? And Memucan answered before the king and the princes, Vashti the queen hath not done wrong to the king only, but also to all the princes, and to all the people that are in all the provinces of the king Ahasuerus. For this deed of the queen shall come abroad unto all women, so that they shall despise their husbands in their eyes, when it shall be reported, The king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not. Likewise shall the ladies of Persia and Media say this day unto all the king's princes, which have heard of the deed of the queen. Thus shall there arise too much contempt and wrath. If it please the king, let there go a royal commandment from him, and let it be written among the laws of the Persians and the Medes, that it be not altered, That Vashti come no more before king Ahasuerus; and let the king give her royal estate unto another that is better than she. And when the king's decree which he shall make shall be published throughout all his empire, (for it is great,) all the wives shall give to their husbands honour, both to great and small. And the saying pleased the king and the princes; and the king did according to the word of Memucan: For he sent letters into all the king's provinces, into every province according to the writing thereof, and to every people after their language, that every man should bear rule in his own house, and that it should be published according to the language of every people.

After these things, when the wrath of king Ahasuerus was appeased, he remembered Vashti, and what she had done, and what was decreed against her. Then said the king's servants that ministered unto him, Let there be fair young virgins sought for the king: And let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shushan the palace, to the house of the women, unto the custody of Hege the king's chamberlain, keeper of the women; and let their things for purification be given them: And let the maiden which pleaseth the king be queen instead of Vashti. And the thing pleased the king; and he did so.

Now in Shushan the palace there was a certain Jew, whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite; Who had been carried away from Jerusalem with the captivity which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away. And he brought up Hadassah, that is, Esther, his uncle's daughter: for she had neither father nor mother, and the maid was fair and beautiful; whom Mordecai, when her father and mother were dead, took for his own daughter.

So it came to pass, when the king's commandment and his decree was heard, and when many maidens were gathered together unto Shushan the palace, to the custody of Hegai, that Esther was brought also unto the king's house, to the custody of Hegai, keeper of the women. And the maiden pleased him, and she obtained kindness of him; and he speedily gave her her things for purification, with such things as belonged to her, and seven maidens, which were meet to be given her, out of the king's house: and he preferred her and her maids unto the best place of the house of the women. Esther had not shewed her people nor her kindred: for Mordecai had charged her that she should not shew it. And Mordecai walked every day before the court of the women's house, to know how Esther did, and what should become of her.

Now when every maid's turn was come to go in to king Ahasuerus, after that she had been twelve months, according to the manner of the women, (for so were the days of their purifications accomplished, to wit, six months with oil of myrrh, and six months with sweet odours, and with other things for the purifying of the women;) Then thus came every maiden unto the king; whatsoever she desired was given her to go with her out of the house of the women unto the king's house. In the evening she went, and on the morrow she returned into the second house of the women, to the custody of Shaashgaz, the king's chamberlain, which kept the concubines: she came in unto the king no more, except the king delighted in her, and that she were called by name. Now when the turn of Esther, the daughter of Abihail the uncle of Mordecai, who had taken her for his daughter, was come to go in unto the king, she required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed.

And Esther obtained favour in the sight of all them that looked upon her.

So Esther was taken unto king Ahasuerus into his house royal in the tenth month, which is the month Tebeth, in the seventh year of his reign. And the king loved Esther above all the women, and she obtained grace and favour in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti. Then the king made a great feast unto all his princes and his servants, even Esther's feast; and he made a release to the provinces, and gave gifts, according to the state of the king.

And when the virgins were gathered together the second time, then Mordecai sat in the king's gate. Esther had not yet shewed her kindred nor her people; as Mordecai had charged her: for Esther did the commandment of Mordecai, like as when she was brought up with him. In those days, while Mordecai sat in the king's gate, two of the king's chamberlains, Bigthan and Teresh, of those which kept the door, were wroth, and sought to lay hand on the king Ahasuerus. And the thing was known to Mordecai, who told it unto Esther the queen; and Esther certified the king thereof in Mordecai's name. And when inquisition was made of the matter, it was found out; therefore they were both hanged on a tree: and it was written in the book of the chronicles before the king.

After these things did king Ahasuerus promote Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that were with him. And all the king's servants, that were in the king's gate, bowed, and reverenced Haman: for the king had so commanded concerning him. But Mordecai bowed not, nor did him reverence. Then the king's servants, which were in the king's gate, said unto Mordecai, Why transgressest thou the king's commandment? Now it came to pass, when they spake daily unto him, and he hearkened not unto them, that they told Haman, to see whether Mordecai's matters would stand: for he had told them that he was a Jew. And when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath. And he thought scorn to lay hands on Mordecai alone; for they had shewed him the people of Mordecai: wherefore Haman sought to destroy all the Jews

that were throughout the whole kingdom of Ahasuerus, even the people of Mordecai.

In the first month, that is, the month Nisan, in the twelfth year of king Ahasuerus, they cast Pur, that is, the lot, before Haman from day to day, and from month to month, to the twelfth month, that is, the month Adar. And Haman said unto king Ahasuerus, There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws are diverse from all people; neither keep they the king's laws: therefore it is not for the king's profit to suffer them. If it please the king, let it be written that they may be destroyed: and I will pay ten thousand talents of silver to the hands of those that have the charge of the business, to bring it into the king's treasuries. And the king took his ring from his hand, and gave it unto Haman the son of Hammedatha the Agagite, the Jews' enemy. And the king said unto Haman, The silver is given to thee, the people also, to do with them as it seemeth good to thee.

Then were the king's scribes called on the thirteenth day of the first month, and there was written according to all that Haman had commanded unto the king's lieutenants, and to the governors that were over every province, and to the rulers of every people of every province according to the writing thereof, and to every people after their language; in the name of king Ahasuerus was it written, and sealed with the king's ring. And the letters were sent by posts into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day, even upon the thirteenth day of the twelfth month, which is the month Adar, and to take the spoil of them for a prey. The copy of the writing for a commandment to be given in every province was published unto all people, that they should be ready against that day. The posts went out, being hastened by the king's commandment, and the decree was given in Shushan the palace. And the king and Haman sat down to drink; but the city Shushan was perplexed.

When Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and a bitter cry; And came even before the king's gate: for none might enter into the king's gate

clothed with sackcloth. And in every province, whithersoever the king's commandment and his decree came, there was great mourning among the Jews, and fasting, and weeping, and wailing; and many lay in sackcloth and ashes.

So Esther's maids and her chamberlains came and told it her. Then was the queen exceedingly grieved; and she sent raiment to clothe Mordecai, and to take away his sackcloth from him: but he received it not. Then called Esther for Hatach, one of the king's chamberlains, whom he had appointed to attend upon her, and gave him a commandment to Mordecai, to know what it was, and why it was. So Hatach went forth to Mordecai unto the street of the city, which was before the king's gate. And Mordecai told him of all that had happened unto him, and of the sum of the money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them. Also he gave him the copy of the writing of the decree that was given at Shushan to destroy them, to shew it unto Esther, and to declare it unto her, and to charge her that she should go in unto the king, to make supplication unto him, and to make request before him for her people.

And Hatach came and told Esther the words of Mordecai. Again Esther spake unto Hatach, and gave him commandment unto Mordecai; All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, there is one law of his to put him to death, except such to whom the king shall hold out the golden sceptre, that he may live: but I have not been called to come in unto the king these thirty days. And they told to Mordecai Esther's words. Then Mordecai commanded to answer Esther, Think not with thyself that thou shalt escape in the king's house, more than all the Jews. For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?

Then Esther bade them return Mordecai this answer. Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my

maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish. So Mordecai went his way, and did according to all that Esther had commanded him.

Now it came to pass on the third day, that Esther put on her royal apparel, and stood in the inner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the gate of the house. And it was so, when the king saw Esther the queen standing in the court, that she obtained favour in his sight: and the king held out to Esther the golden sceptre that was in his hand. So Esther drew near, and touched the top of the sceptre. Then said the king unto her, What wilt thou, queen Esther? and what is thy request? it shall be even given thee to the half of the kingdom. And Esther answered, If it seem good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him.

Then the king said, Cause Haman to make haste, that he may do as Esther hath said. So the king and Haman came to the banquet that Esther had prepared. And the king said unto Esther at the banquet of wine, What is thy petition? and it shall be granted thee: and what is thy request? even to the half of the kingdom it shall be performed. Then answered Esther, and said, My petition and my request is: If I have found favour in the sight of the king, and if it please the king to grant my petition, and to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do tomorrow as the king hath said.

Then went Haman forth that day joyful and with a glad heart: but when Haman saw Mordecai in the king's gate, that he stood not up, nor moved for him, he was full of indignation against Mordecai. Nevertheless Haman refrained himself: and when he came home, he sent and called for his friends, and Zeresh his wife. And Haman told them of the glory of his riches, and the multitude of his children, and all the things wherein the king had promoted him, and how he had advanced him above the princes and servants of the king. Haman said moreover, Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself; and tomorrow am I invited unto her also with the king. Yet all this

availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate. Then said Zeresh his wife and all his friends unto him, Let a gallows be made of fifty cubits high, and tomorrow speak thou unto the king that Mordecai may be hanged thereon: then go thou in merrily with the king unto the banquet. And the thing pleased Haman; and he caused the gallows to be made.

On that night could not the king sleep, and he commanded to bring the book of records of the chronicles; and they were read before the king. And it was found written, that Mordecai had told of Bigthana and Teresh, two of the king's chamberlains, the keepers of the door, who sought to lay hand on the king Ahasuerus. And the king said, What honour and dignity hath been done to Mordecai for this? Then said the king's servants that ministered unto him, There is nothing done for him. And the king said, Who is in the court? Now Haman was come into the outward court of the king's house, to speak unto the king to hang Mordecai on the gallows that he had prepared for him. And the king's servants said unto him, Behold, Haman standeth in the court. And the king said, Let him come in. So Haman came in. And the king said unto him, What shall be done unto the man whom the king delighteth to honour? Now Haman thought in his heart, To whom would the king delight to do honour more than to myself? And Haman answered the king, For the man whom the king delighteth to honour, Let the royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head: And let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man withal whom the king delighteth to honour, and bring him on horseback through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honour.

Then the king said to Haman, Make haste, and take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate: let nothing fail of all that thou hast spoken. Then took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, Thus shall it be done unto the man whom the king delighteth to honour. And Mordecai came again

to the king's gate. But Haman hasted to his house mourning, and having his head covered. And Haman told Zeresh his wife and all his friends every thing that had befallen him. Then said his wise men and Zeresh his wife unto him, If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him. And while they were yet talking with him, came the king's chamberlains, and hasted to bring Haman unto the banquet that Esther had prepared.

So the king and Haman came to banquet with Esther the queen. And the king said again unto Esther on the second day at the banquet of wine, What is thy petition, queen Esther? and it shall be granted thee: and what is thy request? and it shall be performed, even to the half of the kingdom. Then Esther the queen answered and said, If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request: For we are sold, I and my people, to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I had held my tongue, although the enemy could not countervail the king's damage. Then the king Ahasuerus answered and said unto Esther the queen, Who is he, and where is he, that durst presume in his heart to do so? And Esther said, The adversary and enemy is this wicked Haman. Then Haman was afraid before the king and the queen. And the king arising from the banquet of wine in his wrath went into the palace garden: and Haman stood up to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king. Then the king returned out of the palace garden into the place of the banquet of wine; and Haman was fallen upon the bed whereon Esther was. Then said the king, Will he force the queen also before me in the house? As the word went out of the king's mouth, they covered Haman's face. And Harbonah, one of the chamberlains, said before the king, Behold also, the gallows fifty cubits high, which Haman had made for Mordecai, who had spoken good for the king, standeth in the house of Haman. Then the king said, Hang him thereon. So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.

On that day did the king Ahasuerus give the house of Haman the

Jews' enemy unto Esther the queen. And Mordecai came before the king; for Esther had told what he was unto her. And the king took off his ring, which he had taken from Haman, and gave it unto Mordecai. And Esther set Mordecai over the house of Haman.

And Esther spake yet again before the king, and fell down at his feet, and besought him with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews. Then the king held out the golden sceptre toward Esther. So Esther arose, and stood before the king. And said, If it please the king, and if I have found favour in his sight, and the thing seem right before the king, and I be pleasing in his eyes, let it be written to reverse the letters devised by Haman the son of Hammedatha the Agagite, which he wrote to destroy the Jews which are in all the king's provinces: For how can I endure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred? Then the king Ahasuerus said unto Esther the queen and to Mordecai the Jew, Behold, I have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews. Write ye also for the Jews, as it liketh you, in the king's name, and seal it with the king's ring: for the writing which is written in the king's name, and sealed with the king's ring, may no man reverse.

Then were the king's scribes called at that time in the third month, that is, the month Sivan, on the three and twentieth day thereof; and it was written according to all that Mordecai commanded unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which are from India unto Ethiopia, an hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language. And he wrote in the king Ahasuerus name, and sealed it with the king's ring, and sent letters by posts on horseback, and riders on mules, camels, and young dromedaries: Wherein the king granted the Jews which were in every city to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish, all the power of the people and province that would assault them, both little ones and women, and to take the spoil of them for a prey, Upon one day in all the provinces of king Ahasuerus, namely, upon the thirteenth day of the

twelfth month, which is the month Adar. The copy of the writing for a commandment to be given in every province was published unto all people, and that the Jews should be ready against that day to avenge themselves on their enemies. So the posts that rode upon mules and camels went out, being hastened and pressed on by the king's commandment. And the decree was given at Shushan the palace.

And Mordecai went out from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen and purple: and the city of Shushan rejoiced and was glad. The Jews had light, and gladness, and joy, and honour. And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews; for the fear of the Jews fell upon them.

Now in the twelfth month, that is, the month Adar, on the thirteenth day of the same, when the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them, (though it was turned to the contrary, that the Jews had rule over them that hated them;) The Jews gathered themselves together in their cities throughout all the provinces of the king Ahasuerus, to lay hand on such as sought their hurt: and no man could withstand them; for the fear of them fell upon all people. And all the rulers of the provinces, and the lieutenants, and the deputies, and officers of the king, helped the Jews; because the fear of Mordecai fell upon them. For Mordecai was great in the king's house, and his fame went out throughout all the provinces; for this man Mordecai waxed greater and greater. Thus the Jews smote all their enemies with the stroke of the sword, and slaughter, and destruction, and did what they would unto those that hated them. And in Shushan the palace the Jews slew and destroyed five hundred men. And Parshandatha, and Dalphon, and Aspatha, And Poratha, and Adalia, and Aridatha, And Parmashta, and Arisai, and Aridia, and Vajezatha, The ten sons of Haman the son of Hammedatha, the enemy of the Jews, slew they; but on the spoil laid they not their hand.

On that day the number of those that were slain in Shushan the

palace was brought before the king. And the king said unto Esther the queen, The Jews have slain and destroyed five hundred men in Shushan the palace, and the ten sons of Haman; what have they done in the rest of the king's provinces? now what is thy petition? and it shall be granted thee: or what is thy request further? and it shall be done. Then said Esther, If it please the king, let it be granted to the Jews which are in Shushan to do tomorrow also according unto this day's decree, and let Haman's ten sons be hanged upon the gallows. And the king commanded it so to be done: and the decree was given at Shushan; and they hanged Haman's ten sons. For the Jews that were in Shushan gathered themselves together on the fourteenth day also of the month Adar, and slew three hundred men at Shushan; but on the prey they laid not their hand. But the other Jews that were in the king's provinces gathered themselves together, and stood for their lives, and had rest from their enemies, and slew of their foes seventy and five thousand, but they laid not their hands on the prey.

On the thirteenth day of the month Adar; and on the fourteenth day of the same rested they, and made it a day of feasting and gladness. But the Jews that were at Shushan assembled together on the thirteenth day thereof, and on the fourteenth thereof; and on the fifteenth day of the same they rested, and made it a day of feasting and gladness. Therefore the Jews of the villages, that dwelt in the unwalled towns, made the fourteenth day of the month Adar a day of gladness and feasting, and a good day, and of sending portions one to another.

And Mordecai wrote these things, and sent letters unto all the Jews that were in all the provinces of the king Ahasuerus, both nigh and far, To stablish this among them, that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same, yearly, As the days wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy, and from mourning into a good day: that they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor. And the Jews undertook to do as they had begun, and as Mordecai had written unto them; Because Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, had devised

against the Jews to destroy them, and had cast Pur, that is, the lot, to consume them, and to destroy them; But when Esther came before the king, he commanded by letters that his wicked device, which he devised against the Jews, should return upon his own head, and that he and his sons should be hanged on the gallows.

Wherefore they called these days Purim after the name of Pur. Therefore for all the words of this letter, and of that which they had seen concerning this matter, and which had come unto them. The Jews ordained, and took upon them, and upon their seed, and upon all such as joined themselves unto them, so as it should not fail, that they would keep these two days according to their writing, and according to their appointed time every year; And that these days should be remembered and kept throughout every generation, every family, every province, and every city; and that these days of Purim should not fail from among the Jews, nor the memorial of them perish from their seed.

Then Esther the queen, the daughter of Abihail, and Mordecai the Jew, wrote with all authority, to confirm this second letter of Purim. And he sent the letters unto all the Jews, to the hundred twenty and seven provinces of the kingdom of Ahasuerus, with words of peace and truth, To confirm these days of Purim in their times appointed, according as Mordecai the Jew and Esther the queen had enjoined them, and as they had decreed for themselves and for their seed, the matters of the fastings and their cry. And the decree of Esther confirmed these matters of Purim; and it was written in the book.

And the king Ahasuerus laid a tribute upon the land, and upon the isles of the sea. And all the acts of his power and of his might, and the declaration of the greatness of Mordecai, whereunto the king advanced him, are they not written in the book of the chronicles of the kings of Media and Persia? For Mordecai the Jew was next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed.

III

Now the word of the LORD came unto Jonah the son of Amittai, saying, Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me.

But Jonah rose up to flee unto Tarshish from the presence of the LORD, and went down to Joppa; and he found a ship going to Tarshish. So he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the LORD.

But the LORD sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken. Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that were in the ship into the sea, to lighten it of them. But Jonah was gone down into the sides of the ship; and he lay, and was fast asleep. So the shipmaster came to him, and said unto him, What meanest thou, O sleeper? Arise, call upon thy God, if be so that God will think upon us, that we perish not.

And they said every one to his fellow, Come, and let us cast lots, that we may know for whose cause this evil is upon us. So they cast lots, and the lot fell upon Jonah. Then said they unto him, Tell us, we pray thee, for whose cause this evil is upon us. What is thine occupation? and whence comest thou? what is thy country? and of what people art thou?

And he said unto them, I am an Hebrew; and I fear the LORD, the God of heaven, which hath made the sea and the dry land. Then were the men exceedingly afraid, and said unto him, Why hast thou done this? For the men knew that he fled from the presence of the LORD, because he had told them.

Then said they unto him, What shall we do unto thee, that the sea may be calm unto us? For the sea wrought, and was tempestuous. And he said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you; for I know that for my sake this great tempest is upon you. Nevertheless the men rowed hard to bring it to the land; but they could not; for the sea wrought, and was tempestuous against them. Wherefore they cried unto the LORD, and said, We beseech thee, O LORD, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood; for thou, O LORD, has done as it pleased thee.

So they took up Jonah, and cast him forth into the sea: and the sea ceased from her raging. Then the men feared the LORD exceedingly, and offered a sacrifice unto the LORD, and made vows.

Now the LORD had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights. Then Jonah prayed unto the LORD his God out of the fish's belly, and said, I cried by reason of mine affliction unto the LORD, and he heard me; out of the belly of hell cried I, and thou heardest my voice. For thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about; all thy billows and thy waves passed over me. Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple. The waters compassed me about, even to the soul; the depth closed me round about, the weeds were wrapped about my head. I went down to the bottoms of the mountains; the earth with her bars was about me for ever; yet hast thou brought up my life from corruption, O LORD my God. When my soul fainted within me I remembered the LORD; and my prayer came in unto thee, into thine holy temple. They that observe lying vanities forsake their own mercy. But I will sacrifice unto thee with the voice of thanksgiving; I will pay that that I have vowed. Salvation is of the LORD. And the LORD spake unto the fish, and it vomited out Jonah upon the dry land.

And the word of the LORD came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee. So Jonah arose, and went unto Nineveh, according to the word of the LORD. Now Nineveh was an exceeding great city of three days' journey.

And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown.

So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing; let them not feed, nor drink water; but let man and beast be covered with sackcloth, and cry mightily unto God; yea, let them turn every one from his evil way, and from the violence that is in their hands.

Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?

And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not.

But it displeased Jonah exceedingly, and he was very angry. And he prayed unto the LORD, and said, I pray, thee, O LORD, was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish; for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil. Therefore now, O LORD, take, I beseech thee, my life from me; for it is better for me to die than to live.

Then said the LORD, Doest thou well to be angry?

So Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city. And the LORD God prepared a gourd, and made it to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceeding glad of the gourd. But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered. And it came to pass, when the sun did arise, that God prepared a vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, It is better for me to die than to live.

And God said to Jonah, Doest thou well to be angry for the gourd? And he said, I do well to be angry, even unto death. Then said the LORD, Thou hast had pity on the gourd, for the which thou hast not labored, neither madest it grow; which came up in a night, and perished in a night: and should not I spare Nineveh, that great city, wherein are more than six-score thousand persons that cannot discern between their right hand and their left hand; and also much cattle?

IV

Now king Darius made a great feast unto all his subjects, and unto all that were born in his house, and unto all the princes of Media and of Persia, and to all the satraps and captains and governors that were under him, from India unto Ethiopia, in the hundred twenty

and seven provinces. And when they had eaten and drunken, and being satisfied were gone home, then Darius the king went into his bedchamber, and slept, and awaked out of his sleep.

Then the three young men of the body-guard, that kept the king's person, spake one to another: Let every one of us say one thing which shall be strongest; and he whose sentence shall seem wiser than the others, unto him shall Darius the king give great gifts, and great honors in token of victory; as, to be clothed in purple, to drink in gold and to sleep upon gold, and a chariot with bridles of gold, and a headtire of fine linen, and a chain about his neck; and he shall sit next to Darius because of his wisdom, and shall be called Darius his cousin. And then they wrote every one his sentence, and set to their seals, and laid the writing under king Darius his pillow, and said, When the king is risen, some shall give him the writing; and of whose side the king and the three princes of Persia shall judge that his sentence is the wisest, to him shall the victory be given, as it is written. The first wrote, Wine is the strongest. The second wrote, The king is strongest. The third wrote, Women are strongest: but above all things Truth beareth away the victory.

Now when the king was risen up, they took the writing, and gave it unto him, and so he read it; and sending forth he called all the princes of Persia and of Media, and the satraps, and the captains, and the governors, and the chief officers; and sat him down in the royal seat of judgment; and the writing was read before them. And he said, Call the young men, and they shall explain their own sentences. So they were called, and came in. And they said unto them, Declare unto us your mind concerning the things ye have written.

Then began the first, who had spoken of the strength of wine, and said thus, O sirs, how exceeding strong is wine! it causeth all men to err that drink it: it maketh the mind of the king and of the fatherless child to be all one; of the bondman and of the freeman, of the poor man and of the rich: it turneth also every thought into jollity and mirth, so that a man remembereth neither sorrow nor debt: and it maketh every heart rich, so that a man remembereth neither king or satrap; and it maketh to speak all things by talents: and when they are in their cups, they forget their

love both to friends and brethren, and a little after draw their swords: but when they awake from their wine, they remember not what they have done. O sirs, is not wine the strongest, seeing that it enforceth to do thus? And when he had so spoken, he held his peace.

Then the second, that had spoken of the strength of the king, began to say, O sirs, do not men excel in strength, that bear rule over the sea and land, and all things in them? But yet is the king stronger: and he is their lord, and hath dominion over them; and in whatsoever he commandeth them they obey them. If he bid them make war the one against the other, they do it: and if he send them out against the enemies, they go, and overcome mountains, walls, and towers. They slay and are slain, and transgress not the king's commandment: if they get the victory, they bring all to the king, as well the spoil, as all things else. Likewise for those that are no soldiers, and have not to do with wars, but use husbandry, when they have reaped again what they have sown, they bring it to the king, and compel one another to pay tribute unto the king. And he is but one man: if he command to kill, they kill; if he command to spare, they spare; if he command to smite, they smite; if he command to make desolate, they make desolate; if he command to build, they build; if he command to cut down, they cut down; if he command to plant, they plant. So all his people and his armies obey him: furthermore he lieth down, he eateth and drinketh, and taketh his rest; and these keep watch round about him, neither may any one depart, and do his own business, neither disobey they him in anything. O sirs, how should not the king be strongest, seeing that in such sort he is obeyed? And he held his peace.

Then the third, who had spoken of women and of truth (this was Zorobabel), began to speak. O sirs, is not the king great, and men are many, and wine is strong? who is it then that ruleth them, or hath the lordship over them? are they not women? Women have borne the king and all the people that bear rule by sea and land. Even of them came they: and they nourished them up that planted the vineyards, from whence the wine cometh. These also make garments for men; these bring glory unto men; and without women cannot men be. Yea, and if men have gathered together gold and silver and every other goodly thing, and see a woman which is

comely in favor and beauty, they let all those things go, and gape after her, and even with open mouth fix their eyes fast on her: and have all more desire unto her than unto gold or silver, or any goodly thing whatsoever. A man leaveth his own father that brought him up, and his own country, and cleaveth unto his wife. And with his wife endeth his days, and remembereth neither father, nor mother, nor country. By this also ye must know that women have dominion over you: do ye not labor and toil, and give and bring all to women? Yea, a man taketh his sword and goeth forth to make outroads and to rob and to steal, and to sail upon the sea and upon rivers; and looketh upon a lion, and walketh in the darkness; and when he hath stolen, spoiled, and robbed, he bringeth it to his love. Wherefore a man loveth his wife better than father or mother. Yea, many there be that have run out of their wits for women, and become bondmen for their sakes. Many also have perished, have stumbled, and sinned, for women. And now do ye not believe me? is not the king great in his power? do not all regions fear to touch him? Yet did I see him and Apame the king's concubine, the daughter of the illustrious Bartacus, sitting at the right hand of the king, and taking the crown from the king's head, and setting it upon her own head; yea, she struck the king with her left hand; and therewithal the king gaped and gazed upon her with open mouth; if she laughed upon him, he laughed also; but if she took any displeasure at him, he was fain to flatter, that she might be reconciled to him again. O sirs, how can it be but women should be strong, seeing they do thus?

Then the king and the nobles looked one upon another; so he began to speak concerning truth. O sirs, are not women strong? great is the earth, high is the heaven, swift is the sun in his course, for he compasseth the heavens round about, and fetcheth his course again to his own place in one day. Is he not great that maketh these things? Therefore great is truth, and stronger than all things. All the earth calleth upon truth, and the heaven blesseth her; all works shake and tremble, but with her is no unrighteous thing. Wine is unrighteous, the king is unrighteous, women are unrighteous, all the children of men are unrighteous, and unrighteous are all such their works; and there is no truth in them; in their unrighteousness also they shall perish. But truth abideth, and is strong for ever; she

liveth and conquereth for evermore. With her there is no accepting of persons or rewards but she doeth the things that are just, and refraineth from all unrighteous and wicked things; and all men do well like of her works. Neither in her judgment is any unrighteousness; and she is the strength, and the kingdom, and the power, and the majesty, of all ages. Blessed be the God of truth. And with that he held his tongue. And all the people then shouted, and said, Great is truth, and strong above all things.

THE ESSAY

TO every thing there is a season, and a time to every purpose under the heaven: A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted; A time to kill, and a time to heal; a time to break down, and a time to build up; A time to weep, and a time to laugh; a time to mourn, and a time to dance; A time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing; A time to get, and a time to lose; a time to keep, and a time to cast away; A time to rend, and a time to sew; a time to keep silence, and a time to speak; A time to love, and a time to hate; a time of war, and a time of peace. What profit hath he that worketh in that wherein he laboureth? I have seen the travail, which God hath given to the sons of men to be exercised in it. He hath made every thing beautiful in his time: also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end. I know that there is no good in them, but for a man to rejoice, and to do good in his life. And also that every man should eat and drink, and enjoy the good of all his labour, it is the gift of God. I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before him. That which hath been is now; and that which is to be hath already been; and God requireth that which is past.

II

Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun: But if a man live many years, and rejoice in them all; yet let him remember the days of darkness; for they shall be many. All that cometh is vanity.

Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and

in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment. Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth are vanity. Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them; While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain: In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened, And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of musick shall be brought low; Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets: Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

Vanity of vanities, saith the preacher; all is vanity.

III

Who can find a virtuous woman? For her price is far above rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life. She seeketh wool, and flax, and worketh willingly with her hands. She is like the merchants' ships; she bringeth her food from afar. She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens. She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard. She girdeth her loins with strength, and strengtheneth her arms. She perceiveth that her merchandise is good: her candle goeth not out by night. She layeth her hands to the spindle, and her hands hold the distaff. She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy. She is not afraid of the snow

for her household: for all her household are clothed with scarlet. She maketh herself coverings of tapestry; her clothing is silk and purple. Her husband is known in the gates, when he sitteth among the elders of the land. She maketh fine linen, and selleth it; and delivereth girdles unto the merchant. Strength and honour are her clothing; and she shall rejoice in time to come. She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband also, and he praiseth her. Many daughters have done virtuously, but thou excellest them all. Favour is deceitful, and beauty is vain: but a woman that feareth the LORD, she shall be praised. Give her of the fruit of her hands; and let her own works praise her in the gates.

IV

These six things doth the LORD hate: yea, seven are an abomination unto him: A proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren.

V

Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies: and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honour. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her. The LORD by wisdom hath founded the earth; by understanding hath he established the heavens. By his knowledge the depths are broken up, and the clouds drop down the dew.

VI

I said in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure; and, behold, this also is vanity. I said of

laughter, It is mad: and of mirth, What doeth it? I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom; and to lay hold on folly, till I might see what was that good for the sons of men, which they should do under the heaven all the days of their life. I made me great works; I builded me houses; I planted me vineyards; I made me gardens and orchards, and I planted trees in them of all kind of fruits; I made me pools of water, to water therewith the wood that bringeth forth trees; I got me servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me; I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces; I gat me men singers and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts.

So I was great, and increased more than all that were before me in Jerusalem; also my wisdom remained with me. And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labor: and this was my portion of all my labor.

Then I looked on all the works that my hands had wrought, and on the labor that I had labored to do; and, behold, all was vanity and vexation of spirit, and there was no profit under the sun.

VII

If thou sit at a bountiful table, be not greedy upon it, and say not, There is much meat on it. Remember that a wicked eye is an evil thing: And what is created more wicked than an eye? Therefore it weepeth upon every occasion. Stretch not thine hand whithersoever it looketh, and thrust it not with him into the dish. Judge of thy neighbour by thyself: And be discreet in every point. Eat, as it becometh a man, those things which are set before thee; and devour not, lest thou be hated. Leave off first for manners' sake; and be not unsatiable, lest thou offend. When thou sittest among many, reach not thine hand out first of all. A very little is sufficient for a man well nurtured, and he fetcheth not his wind short upon his bed. Sound sleep cometh of moderate eating: He riseth early, and his wits are with him: But the pain of watching, and choler, and pangs of the

belly, are with an unsatiable man. And if thou hast been forced to eat, arise, go forth, vomit, and thou shalt have rest.

My son, hear me, and despise me not, and at the last thou shalt find as I told thee: In all thy works be quick, so shall there no sickness come unto thee. Whoso is liberal of his meat, men shall speak well of him; and the report of his good housekeeping will be believed. But against him that is a niggard of his meat the whole city shall murmur; and the testimonies of his niggardness shall not be doubted of. Shew not thy valiantness in wine; for wine hath destroyed many. The furnace proveth the edge by dipping: So doth wine the hearts of the proud by drunkenness. Wine is as good as life to a man, if it be drunk moderately: What life is then to a man that is without wine? For it was made to make men glad. Wine measurably drunk and in season bringeth gladness of the heart, and cheerfulness of the mind: But wine drunken with excess maketh bitterness of the mind, with brawling and quarrelling. Drunkenness increaseth the rage of a fool till he offend: It diminisheth strength, and maketh wounds. Rebuke not thy neighbour at the wine, and despise him not in his mirth: Give him no despiteful words, and press not upon him with urging him to drink.

If thou be made the master of a feast, lift not thyself up, but be among them as one of the rest; take diligent care for them, and so sit down. And when thou hast done all thy office, take thy place, that thou mayest be merry with them, and receive a crown for thy well ordering of the feast. Speak, thou that art the elder, for it becometh thee, but with sound judgment; and hinder not musick. Pour not out words where there is a musician, and shew not forth wisdom out of time. A concert of musick in a banquet of wine is as a signet of carbuncle set in gold. As a signet of an emerald set in a work of gold, so is the melody of musick with pleasant wine. Speak, young man, if there be need of thee: And yet scarcely when thou art twice asked. Let thy speech be short, comprehending much in few words; be as one that knoweth and yet holdeth his tongue. If thou be among great men, make not thyself equal with them; and when ancient men are in place, use not many words. Before the thunder goeth lightning; and before a shamefaced man shall go favour. Rise up betimes, and be not the last; but get thee home without delay.

Psalm 1

Blessed is the man that walketh not in the counsel of the ungodly,
Nor standeth in the way of sinners,
Nor sitteth in the seat of the scornful.
But his delight is in the law of the LORD;
And in his law doth he meditate day and night.
And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season;
His leaf also shall not wither;
And whatsoever he doeth shall prosper.
The ungodly are not so;
But are like the chaff which the wind driveth away.
Therefore the ungodly shall not stand in the judgment,
Nor sinners in the congregation of the righteous.
For the LORD knoweth the way of the righteous;
But the way of the ungodly shall perish.

Psalm 8

O LORD our LORD, how excellent is thy name in all the earth!
Who hast set thy glory above the heavens.
Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies,
That thou mightest still the enemy and the avenger.
When I consider thy heavens, the work of thy fingers,
The moon and the stars, which thou hast ordained,
What is man, that thou art mindful of him?
And the son of man, that thou visitest him?
For thou hast made him a little lower than the angels,
And hast crowned him with glory and honor.
Thou madest him to have dominion over the works of thy hands;
Thou hast put all things under his feet:
All sheep and oxen,

Yea, and the beasts of the field;
The fowl of the air, and the fish of the sea,
And whatsoever passeth through the paths of the seas.
O LORD our LORD, how excellent is thy name in all the earth!

Psalm 19

The heavens declare the glory of God;
And the firmament showeth his handiwork.
Day unto day uttereth speech,
And night unto night showeth knowledge,
There is no speech nor language,
Where their voice is not heard.
Their line is gone out through all the earth,
And their words to the end of the world.
In them hath he set a tabernacle for the sun,
Which is as a bridegroom coming out of his chamber,
And rejoiceth as a strong man to run a race.
His going forth is from the end of the heaven, and his circuit unto the ends of it;
And there is nothing hid from the heat thereof.
The law of the LORD is perfect, converting the soul;
The testimony of the LORD is sure, making wise the simple.
The statutes of the LORD are right, rejoicing the heart;
The commandment of the LORD is pure, enlightening the eyes.
The fear of the LORD is clean, enduring for ever;
The judgments of the LORD are true and righteous altogether.
More to be desired are they than gold, yea, than much fine gold;
Sweeter also than honey and the honeycomb.
Moreover by them is thy servant warned;
And in keeping of them there is great reward.
Who can understand his errors? cleanse thou me from secret faults.
Keep back thy servant also from presumptuous sins; let them not have dominion over me:
Then shall I be upright, and I shall be innocent from the great transgression.
Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer.

Psalm 23

The LORD is my shepherd; I shall not want.
He maketh me to lie down in green pastures;
He leadeth me beside the still waters.
He restoreth my soul;
He leadeth me in the paths of righteousness for his name's sake.
Yea, though I walk through the valley of the shadow of death, I will fear no evil;
For thou art with me; thy rod and thy staff they comfort me.
Thou preparest a table before me in the presence of mine enemies;
Thou anointest my head with oil;
My cup runneth over.
Surely goodness and mercy shall follow me all the days of my life;
And I will dwell in the house of the LORD for ever.

Psalm 24

The earth is the LORD's, and the fulness thereof;
The world, and they that dwell therein.
For he hath founded it upon the seas,
And established it upon the floods.
Who shall ascend into the hill of the LORD?
Or who shall stand in his holy place?
He that hath clean hands, and a pure heart;
Who hath not lifted up his soul unto vanity, nor sworn deceitfully.
He shall receive the blessing from the LORD,
And righteousness from the God of his salvation.
This is the generation of them that seek him,
That seek thy face, O Jacob.
Lift up your heads, O ye gates;
And be ye lift up, ye everlasting doors;
And the King of glory shall come in.
Who is this King of glory?
The LORD strong and mighty, the LORD mighty in battle.
Lift up your heads, O ye gates;
Even lift them up, ye everlasting doors;
And the King of glory shall come in.

Who is this King of glory?
The LORD of hosts, he is the King of glory.

Psalm 42

As the hart panteth after the water brooks,
So panteth my soul after thee, O God.
My soul thirsteth for God, for the living God;
When shall I come and appear before God?
My tears have been my meat day and night, while they continually say unto me, Where is thy God?
When I remember these things, I pour out my soul in me;
For I had gone with the multitude,
I went with them to the house of God,
With the voice of joy and praise,
With a multitude that kept holy day.
Why art thou cast down, O my soul?
And why art thou disquieted in me?
Hope thou in God;
For I shall yet praise him for the help of his countenance.
O my God, my soul is cast down within me;
Therefore will I remember thee from the land of Jordan, and of the Hermonites, from the hill Mizar.
Deep calleth unto deep at the noise of thy waterspouts;
All thy waves and thy billows are gone over me.
Yet the LORD will command his loving kindness in the daytime,
And in the night his song shall be with me,
And my prayer unto the God of my life.
I will say unto God my rock, Why hast thou forgotten me?
Why go I mourning because of the oppression of the enemy?
As with a sword in my bones, mine enemies reproach me,
While they say daily unto me, Where is thy God?
Why art thou cast down, O my soul?
And why art thou disquieted within me?
Hope thou in God;
For I shall yet praise him, who is the health of my countenance, and my God.

Psalm 46

God is our refuge and strength, a very present help in trouble.
Therefore will not we fear, though the earth be removed,
And though the mountains be carried into the midst of the sea;
Though the waters thereof roar and be troubled,
Though the mountains shake with the swelling thereof.
There is a river, the streams whereof shall make glad the city of God,
The holy place of the tabernacle of the most High.
God is in the midst of her; she shall not be moved;
God shall help her, and that right early.
The heathen raged, the kingdoms were moved;
He uttered his voice, the earth melted.
The LORD of hosts is with us; the God of Jacob is our refuge.
Come, behold the works of the LORD,
What desolations he hath made in the earth.
He maketh wars to cease unto the end of the earth;
He breaketh the bow, and cutteth the spear in sunder;
He burneth the chariot in the fire.
Be still, and know that I am God;
I will be exalted among the heathen,
I will be exalted in the earth.
The LORD of hosts is with us;
The God of Jacob is our refuge.

Psalm 84

How amiable are thy tabernacles, O LORD of hosts!
My soul longeth, yea, even fainteth for the courts of the LORD:
My heart and my flesh crieth out for the living God.
Yea, the sparrow hath found a house,
And the swallow a nest for herself, where she may lay her young,
Even thine altars, O LORD of hosts, my King, and my God.
Blessed are they that dwell in thy house:
They will be still praising thee.
Blessed is the man whose strength is in thee;
In whose heart are the ways of them.
Who passing through the valley of Baca make it a well;

The rain also filleth the pools.
They go from strength to strength,
Every one of them in Zion appeareth before God.
O LORD God of hosts, hear my prayers;
Give ear, O God of Jacob.
Behold, O God our shield,
And look upon the face of thine anointed.
For a day in thy courts is better than a thousand.
I had rather be a doorkeeper in the house of my God,
Than to dwell in the tents of wickedness.
For the LORD God is a sun and shield;
The LORD will give grace and glory;
No good thing will he withhold from them that walk uprightly.
O LORD of hosts, blessed is the man that trusteth in thee.

Psalm 90

LORD, thou hast been our dwelling place in all generations.
Before the mountains were brought forth,
Or ever thou hadst formed the earth and the world,
Even from everlasting to everlasting, thou art God.
Thou turnest man to destruction;
And sayest, Return, ye children of men.
For a thousand years in thy sight are but as yesterday when it is past,
And as a watch in the night.
Thou carriest them away as with a flood;
They are as a sleep;
In the morning they are like grass which groweth up.
In the morning it flourisheth, and groweth up;
In the evening it is cut down, and withereth.
For we are consumed by thine anger,
And by thy wrath are we troubled.
Thou hast set our iniquities before thee,
Our secret sins in the light of thy countenance.
For all our days are passed away in thy wrath;
We spend our years as a tale that is told.
The days of our years are threescore years and ten;

And if by reason of strength they be fourscore years,
Yet is their strength labor and sorrow;
For it is soon cut off, and we fly away.
Who knoweth the power of thine anger?
Even according to thy fear, so is thy wrath.
So teach us to number our days,
That we may apply our hearts unto wisdom.
Return, O LORD, how long?
And let it repent thee concerning thy servants.
O satisfy us early with thy mercy;
That we may rejoice and be glad all our days.
Make us glad according to the days wherein thou hast afflicted us,
And the years wherein we have seen evil.
Let thy work appear unto thy servants,
And thy glory unto their children.
And let the beauty of the LORD our God be upon us;
And establish thou the work of our hands upon us;
Yea, the work of our hands establish thou it.

Psalm 91

He that dwelleth in the secret place of the most High
Shall abide under the shadow of the Almighty.
I will say of the LORD, He is my refuge and my fortress;
My God; in him will I trust.
Surely he shall deliver thee from the snare of the fowler,
And from the noisome pestilence.
He shall cover thee with his feathers, and under his wings shalt
thou trust;
His truth shall be thy shield and buckler.
Thou shalt not be afraid for the terror by night;
Nor for the arrow that flieth by day;
Nor for the pestilence that walketh in darkness;
Nor for the destruction that wasteth at noonday.
A thousand shall fall at thy side, and ten thousand at thy right hand;
But it shall not come nigh thee.
Only with thine eyes shalt thou behold and see the reward of the
wicked.

Because thou hast made the LORD, which is my refuge,
Even the most High, thy habitation,
There shall no evil befall thee,
Neither shall any plague come nigh thy dwelling.
For he shall give his angels charge over thee,
To keep thee in all thy ways.
They shall bear thee up in their hands,
Lest thou dash thy foot against a stone.
Thou shalt tread upon the lion and adder;
The young lion and the dragon shalt thou trample under feet.
Because he hath set his love upon me,
Therefore will I deliver him;
I will set him on high,
Because he hath known my name.
He shall call upon me, and I will answer him;
I will be with him in trouble;
I will deliver him, and honor him.
With long life will I satisfy him,
And show him my salvation.

Psalm 103

Bless the LORD, O my soul;
And all that is within me, bless his holy name.
Bless the LORD, O my soul,
And forget not all his benefits,
Who forgiveth all thine iniquities;
Who healeth all thy diseases;
Who redeemeth thy life from destruction;
Who crowneth thee with lovingkindness and tender mercies;
Who satisfieth thy mouth with good things;
So that thy youth is renewed like the eagle's.
The LORD executeth righteousness
And judgment for all that are oppressed.
He made known his ways unto Moses, His acts unto the children of Israel.
The LORD is merciful and gracious,
Slow to anger, and plenteous in mercy.

He will not always chide;
Neither will he keep his anger for ever.
He hath not dealt with us after our sins;
Nor rewarded us according to our iniquities.
For as the heaven is high above the earth,
So great is his mercy toward them that fear him.
As far as the east is from the west,
So far hath he removed our transgressions from us.
Like as a father pitieth his children,
So the LORD pitieth them that fear him.
For he knoweth our frame; He remembereth that we are dust.
As for man, his days are as grass;
As a flower of the field, so he flourisheth.
For the wind passeth over it, and it is gone;
And the place thereof shall know it no more.
But the mercy of the LORD is from everlasting to everlasting upon them that fear him,
And his righteousness unto children's children,
To such as keep his covenant,
And to those that remember his commandments to do them.
The LORD hath prepared his throne in the heavens;
And his kingdom ruleth over all.
Bless the LORD, ye his angels,
That excel in strength,
That do his commandments, hearkening unto the voice of his word.
Bless ye the LORD, all ye his hosts;
Ye ministers of his, that do his pleasure.
Bless the LORD, all his works in all places of his dominion;
Bless the LORD, O my soul.

Psalm 104

Bless the LORD, O my soul,
O LORD my God, thou art very great;
Thou art clothed with honor and majesty.
Who coverest thyself with light as with a garment;
Who stretchest out the heavens like a curtain:
Who layeth the beams of his chambers in the waters;

Who maketh the clouds his chariot;
Who walketh upon the wings of the wind;
Who maketh his angels spirits;
His ministers a flaming fire;
Who laid the foundations of the earth, that it should not be removed for ever.
Thou coveredst it with the deep as with a garment;
The waters stood above the mountains.
At thy rebuke they fled;
At the voice of thy thunder they hasted away.
They go up by the mountains;
They go down by the valleys unto the place which thou hast founded for them.
Thou hast set a bound that they may not pass over;
That they turn not again to cover the earth.
He sendeth the springs into the valleys,
Which run among the hills.
They give drink to every beast of the field;
The wild asses quench their thirst.
By them shall the fowls of the heaven have their habitation,
Which sing among the branches.
He watereth the hills from his chambers;
The earth is satisfied with the fruit of thy works.
He causeth the grass to grow for the cattle,
And herb for the service of man;
That he may bring forth food out of the earth;
And wine that maketh glad the heart of man,
And oil to make his face to shine,
And bread which strengtheneth man's heart.
The trees of the LORD are full of sap;
The cedars of Lebanon, which he hath planted;
Where the birds make their nests.
As for the stork, the fir trees are her house.
The high hills are a refuge for the wild goats,
And the rocks for the conies.
He appointed the moon for seasons;
The sun knoweth his going down.

Thou makest darkness, and it is night;
Wherein all the beasts of the forest do creep forth.
The young lions roar after their prey,
And seek their meat from God.
The sun ariseth, they gather themselves together,
And lay them down in their dens.
Man goeth forth unto his work and to his labor until the evening.
O LORD, how manifold are thy works!
In wisdom hast thou made them all;
The earth is full of thy riches.
So is this great and wide sea,
Wherein are things creeping innumerable, both small and great beasts.
There go the ships;
There is that leviathan, whom thou hast made to play therein.
These wait all upon thee;
That thou mayest give them their meat in due season.
That thou givest them they gather;
Thou openest thine hand, they are filled with good.
Thou hidest thy face, they are troubled;
Thou takest away their breath, they die, and return to their dust.
Thou sendest forth thy spirit, they are created;
And thou renewest the face of the earth.
The glory of the LORD shall endure for ever;
The LORD shall rejoice in his works.
He looketh on the earth, and it trembleth;
He toucheth the hills, and they smoke.
I will sing unto the LORD as long as I live;
I will sing praise to my God while I have my being.
My meditation of him shall be sweet;
I will be glad in the LORD.
Let the sinners be consumed out of the earth,
And let the wicked be no more.
Bless thou the LORD, O my soul.
Praise ye the LORD.

Psalm 107

O give thanks unto the LORD, for he is good;
For his mercy endureth for ever.
Let the redeemed of the LORD say so,
Whom he hath redeemed from the hand of the enemy;
And gathered them out of the lands, from the east, and from the west, from the north, and from the south.
They wandered in the wilderness in a solitary way;
They found no city to dwell in.
Hungry and thirsty,
Their soul fainted in them.
Then they cried unto the LORD in their trouble,
And he delivered them out of their distresses.
And he led them forth by the right way,
That they might go to a city of habitation.

Oh that men would praise the LORD for his goodness,
And for his wonderful works to the children of men!
For he satisfieth the longing soul,
And filleth the hungry soul with goodness.
Such as sit in darkness and in the shadow of death,
Being bound in affliction and iron;
Because they rebelled against the words of God,
And contemned the counsel of the most High;
Therefore he brought down their heart with labor;
They fell down, and there was none to help.
Then they cried unto the LORD in their trouble,
And he saved them out of their distresses.
He brought them out of darkness and the shadow of death,
And brake their bands in sunder.

Oh that men would praise the LORD for his goodness,
And for his wonderful works to the children of men!
For he hath broken the gates of brass,
And cut the bars of iron in sunder.

Fools because of their transgression, and because of their iniquities,
are afflicted.
Their soul abhorreth all manner of meat;
And they draw near unto the gates of death.
Then they cry unto the LORD in their trouble,
And he saveth them out of their distresses.
He sent his word, and healed them,
And delivered them from their destructions.

Oh that men would praise the LORD for his goodness,
And for his wonderful works to the children of men!
And let them sacrifice the sacrifices of thanksgiving,
And declare his works with rejoicing.
They that go down to the sea in ships,
That do business in great waters;
These see the works of the LORD, and his wonders in the deep.
For he commandeth, and raiseth the stormy wind,
Which lifteth up the waves thereof.
They mount up to the heaven, they go down again to the depths;
Their soul is melted because of trouble.
They reel to and fro, and stagger like a drunken man,
And are at their wit's end.
Then they cry unto the LORD in their trouble,
And he bringeth them out of their distresses.
He maketh the storm a calm,
So that the waves thereof are still.
Then are they glad because they be quiet;
So he bringeth them unto their desired haven.

Oh that men would praise the LORD for his goodness,
And for his wonderful works to the children of men!
Let them exalt him also in the congregation of the people,
And praise him in the assembly of the elders.
He turneth rivers into a wilderness,
And the watersprings into dry ground;
A fruitful land into barrenness,
For the wickedness of them that dwell therein.

He turneth the wilderness into a standing water,
And dry ground into watersprings.
And there he maketh the hungry to dwell,
That they may prepare a city for habitation,
And sow the fields, and plant vineyards,
Which may yield fruits of increase.
He blesseth them also, so that they are multiplied greatly;
And suffereth not their cattle to decrease.
Again, they are minished
And brought low through oppression, affliction, and sorrow.
He poureth contempt upon princes,
And causeth them to wander in the wilderness, where there is no way.
Yet setteth he the poor on high from affliction,
And maketh him families like a flock.
The righteous shall see it, and rejoice;
And all iniquity shall stop her mouth.
Whoso is wise, and will observe these things,
Even they shall understand the lovingkindness of the LORD.

Psalm 114

When Israel went out of Egypt,
The house of Jacob from a people of strange language;
Judah was his sanctuary,
And Israel his dominion.
The sea saw it, and fled;
Jordan was driven back.
The mountains skipped like rams,
And the little hills like lambs.
What ailed thee, O thou sea, that thou fleddest?
Thou Jordan, that thou wast driven back?
Ye mountains, that ye skipped like rams;
And ye little hills, like lambs?
Tremble, thou earth, at the presence of the LORD,
At the presence of the God of Jacob,
Which turned the rock into a standing water,
The flint into a fountain of waters.

Psalm 121

I will lift up mine eyes unto the hills,
From whence cometh my help.
My help cometh from the LORD,
Which made heaven and earth.
He will not suffer thy foot to be moved;
He that keepeth thee will not slumber.
Behold, he that keepeth Israel
Shall neither slumber nor sleep.
The LORD is thy keeper;
The LORD is thy shade upon thy right hand.
The sun shall not smite thee by day,
Nor the moon by night.
The LORD shall preserve thee from all evil;
He shall preserve thy soul.
The LORD shall preserve thy going out and thy coming in
From this time forth, and even for evermore.

Psalm 126

When the LORD turned again the captivity of Zion,
We were like them that dream.
Then was our mouth filled with laughter, and our tongue with singing;
Then said they among the heathen,
The LORD hath done great things for them.
The LORD hath done great things for us;
Whereof we are glad.
Turn again our captivity, O LORD,
As the streams in the south.
They that sow in tears
Shall reap in joy.
He that goeth forth and weepeth, bearing precious seed,
Shall doubtless come again with rejoicing,
Bringing his sheaves with him.

Psalm 137

By the rivers of Babylon, there we sat down,
Yea, we wept, when we remembered Zion.
We hanged our harps upon the willows in the midst thereof.
For there they that carried us away captive required of us a song;
And they that wasted us required of us mirth, saying,
Sing us one of the songs of Zion.
How shall we sing the LORD's song in a strange land?
If I forget thee, O Jerusalem, let my right hand forget her cunning.
If I do not remember thee, let my tongue cleave to the roof of my mouth;
If I prefer not Jerusalem above my chief joy.
Remember, O LORD, the children of Edom in the day of Jerusalem;
Who said, Raze it, raze it, even to the foundation thereof.
O daughter of Babylon, who art to be destroyed;
Happy shall he be, that rewardeth thee as thou hast served us.
Happy shall he be,
That taketh and dasheth thy little ones against the stones.

Psalm 148

Praise ye the LORD.
Praise ye the LORD from the heavens:
Praise him in the heights.
Praise ye him, all his angels:
Praise ye him, all his hosts.
Praise ye him, sun and moon:
Praise him, all ye stars of light.
Praise him, ye heavens of heavens,
And ye waters that be above the heavens.
Let them praise the name of the LORD:
For he commanded, and they were created.
He hath also stablished them for ever and ever:
He hath made a decree which shall not pass.
Praise the LORD from the earth, ye dragons, and all deeps;
Fire, and hail;
Snow, and vapors;

Stormy wind fulfilling his word;
Mountains, and all hills;
Fruitful trees, and all cedars:
Beasts, and all cattle;
Creeping things, and flying fowl:
Kings of the earth, and all people;
Princes, and all judges of the earth;
Both young men, and maidens;
Old men, and children:
Let them praise the name of the LORD;
For his name alone is excellent;
His glory is above the earth and heaven.
He also exalteth the horn of his people,
The praise of all his saints;
Even of the children of Israel,
A people near unto him.
Praise ye the LORD.

Psalm 150

Praise ye the LORD.
Praise God in his sanctuary:
Praise him in the firmament of his power.
Praise him for his mighty acts:
Praise him according to his excellent greatness.
Praise him with the sound of the trumpet:
Praise him with the psaltery and harp.
Praise him with the timbrel and dance:
Praise him with stringed instruments and organs.
Praise him upon the loud cymbals:
Praise him upon the high sounding cymbals.
Let every thing that hath breath praise the LORD.
Praise ye the LORD.

Pronouncing Dictionary of Proper Names

In the following table long vowels are marked by the sign ¯, diphthongs by the circumflex, ^, and accented syllables by the acute accent, ′. The vowels and consonants are pronounced as in English. G is always hard.

I

Achaians—A-kī′ans
Achilles—A-kill′ēs
Admetus—Ad-mē′tus
Aegean—Ē-jē′an
Aegisthus—Ē-jisth′us
Aeneas—Ē-nē′as
Aeolus—Ē′ol-us
Aetolia—Ē-tō′li-a
Agamemnon—Ag′a-mem′non
Agenor—Ag-ē′nor
Ajax—Ā′jax
Alcinous—Al-sin′o-us
Alkimus—Al′kim-us
Amphinomus—Am-fin′om-us
Anchises—An-kī′sēs
Andromache—An-drom′ak-ē
Anticleia—An-ti-klī′a
Anteia—An-tī′a
Antenor—An-tē′nor
Anthemion—Anth-em′i-on
Antilochus—An-til′ok-us
Antimachus—An-tim′ak-us
Antinous—An-tin′o-us
Antiphus—An′ti-fus
Aphrodite—Af-ro-dī′tē
Ares—A′rēs
Arete—A-rē′tē
Argos—Ar′gos
Argive—Arg′īv
Ariadne—Ar-i-ad′nē
Artemis—Art′em-is
Asius—As′i-us
Asteropaius—As′ter-o-pī′us
Astynous—As-tin′o-us
Athena—Ath-ē′na
Atreus—At′rēûs
Automedon—Aw-tom′e-don
Autonous—Aw-ton′o-us

Bellerophon—Bell-er′of-on
Bienor—Bi-ē′nor
Boeotian—Bē-ō′shi-an
Bouprasion—Bo͞o-pras′i-on
Boötes—Bo-ō′tēs
Briseis—Brī-sē′is

Calchas—Kal′kas
Caletus—Kal-ē′tus
Centaurs—Sen′tors
Charis—Ka′ris
Charops—Ka′rops
Chimaera—Ki-mē̆r′a
Chiron—Kī′ron
Charybdis—Ka-rib′dis
Chryses—Krī′sēs
Cimmerians—Sim-mer′ri-ans
Circe—Sir′sē
Cleitus—Klī′tus
Cleoboulus—Kle-o-bo͞o′lus
Clytemnestra—Kly-tem-nest′ra
Clytius—Klit′i-us
Coiranus—Koi̯′ran-us
Cranae—Kran′a-ē
Cronos—Kron′os
Cyclops—Sȳ′klops

Daedalus—Dē′dal-us
Dardanus—Dar′dan-us
Delos—Dē′los
Deiphobus—Dē-if′ob-us
Democoon—Dē-mok′o-on
Demoleon—Dē-mol′e-on
Diomede—Dī-o-mēd′
Dolops—Dol′ops
Dryops—Dry′ops
Dymas—Dy′mas

Echeclus—Ek-ek′lus
Echepolus—Ek-e-pō′lus
Elephenor—El-e-fē′nor
Elis—Ē′lis
Epeius—E-pī′us

Epirus—E-pīr′us
Eumaeus—Ū-mē′us
Eumelus—U-mē′lus
Eupeithes—U-pī′thēs
Euphorbus—Ū-for′bus
Euryalus—U-rī′al-us
Eurybates—U-rib′at-ēs
Eurycleia—U-ry-klī′a
Eurylochus—U-ril′ok-us
Eurymachus—U-rim′ak-us
Eurynome—U-rin′om-ē
Eurypylus—U-rip′il-us

Glaucus—Glâ͡w′kus

Hecuba—Hek′u-ba
Helenus—Hel′en-us
Hera—Hēr′a
Heracles—Hēr′a-klēs
Hermes—Herm′ēs
Hephaestus—He-fē̂st′us
Hyades—Hy′ad-ēs
Hyperion—Hy-pēr′i-on
Hippodamas—Hipp-od′am-as
Hippolochus—Hipp-ol′ok-us
Hippothous—Hipp-oth′o-us

Icarius—Ī-car′i-us
Idomeneus—Ī-dom′en-ēūs
Ilium—Ī′li-um
Ilus—Ī′lus
Iphidamas—Ī-fid′am-as
Iphition—Ī-fit′i-on
Iris—Ī′ris
Irus—Ī′rus
Isandrus—Is-and′rus
Isus—Ī′sus
Ithaca—Ith′ak-a

Jason—Jā′son

Kebriones—Keb-rī′on-ēs
Koon—Kō′on

Lacedaemon—Las′e-dē′mon
Laertes—La-ert′ēs
Laodamas—La-od′am-as
Laodameia—La′od-a-mī′a
Laodica—La-od′ik-a
Leiocritus—Lī-ok′rit-us
Leitus—Lē′it-us
Leucas—Lēū′kas
Lycaon—Lik-ā′on
Lycia—Lish′i-a
Lycomede—Lik′o-mēd

Machaon—Mak-ā′on
Malea—Mal′e-a
Medon—Med′on
Meges—Meg′ēs
Melanippus—Mel′an-ipp′us
Melanthius—Mel-anth′i-us
Menelaus—Men′e-lā′us
Menestheus—Men-esth′ēūs
Mentes—Men′tēs
Meriones—Mer-ī′on-ēs
Merops—Mer′ops
Mycenae—My-sē′nē
Myrmidon—Mur′mid-on
Mysians—Mis′i-ans

Nausicaa—Naw-sik′a-a
Neleus—Nē′lēūs
Nereid—Nēr′e-id
Niobe—Nī′o-bē

Odysseus—Od-yss′ēūs
Oedipus—Ē′dip-us
Oileus—O-ī′lēūs
Olympus—Ol-ymp′us

Paionian—Pī-on′i-an
Pallas—Pal′las
Pandarus—Pan′dar-us
Panopeus—Pan′op-ēūs
Patroclus—Pa-trok′lus
Peirithous—Pī-rith′o-us
Peirus—Pī′rus
Pelasgians—Pe-lasg′i-ans
Pelion—Pē′li-on
Peleus—Pē′lēūs
Penelope—Pē-nel′op-ē
Periphas—Per′i-fas
Persephone—Per-sef′on-ē
Phemius—Fē′mi-us
Philoetius—Fil-ē′ti-us
Phoebus—Fē′bus
Phoenician—Fē-nish′i-an
Phocian—Fō′shi-an
Phorkys—For′kys
Phthia—Fthī′a
Pleiades—Plī′ad-ēs
Polites—Pol-ī′tēs
Polyctor—Pol-ik′tor
Polydamas—Pol-id′am-as
Polydeuces—Pol-y-dēūs′ēs
Polydorus—Pol-y-dōr′us
Polyphemus—Pol-y-fē′mus
Poseidon—Pos-ī′don
Priam—Prī′am

Proitus—Prō͡i′tus
Proteus—Prō′tē͡us

Sarpedon—Sar-pē′don
Scaian—Skī′an
Scamander—Ska-man′der
Scylla—Syl′la
Sidonian—Sī-dō′ni-an
Simoeis—Sim′o-īs
Socus—Sō′kus
Solymi—Sol′y-mi
Sthenelus—Sthen′el-us

Talthybius—Tal-thyb′i-us
Teiresias—Tī-res′i-as

Telemachus—Tē-lem′ak-us
Teucer—Tē͡u′ser
Thalusius—Thal-ū′si-us
Theano—The-ā′no
Thebes—Thēbs
Theoclymenus—The-o-klym′en-us
Theseus—Thēs′ē͡us
Thetis—Thēt′is
Thoas—Thō′as
Thrasymede—Thras′y-mēd
Troilus—Trō͡i′lus
Tros—Trōs
Tydeus—Tȳ′dē͡us

Zeus—Zē͡us

II

Abblasour—Ab′bla-so͝or
Aglovale—Ag′lo-vāl
Agravaine—Ag′ra-vān
Aguarus—A-gwa′rus
Alisaunder—A-li-sawn′der
Almesbury—Amz′bu-ri
Arimathy—Ar-i-ma-thē′
Astolat—As′tō-lat

Bagdemagus—Bag-de-mā′gus
Balan—Bā′lan
Balin—Bā′lin
Bawdewine—Bawd′win
Bedegraine—Bed′a-grān
Bedivere—Bed′i-vēr
Bellangere—Bel′lan-jēr
Bernard—Ber′nard
Beuse—Būz
Blamore—Bla-mōr′
Blanchemaine—Blonsh-mān′
Bleoberis—Blē-o-ber′is
Bliaunt—Blī′ant
Brandegoris—Bran-de-gō′ris
Brandiles—Bran′di-les
Brastias—Bras′ti-as
Breuse—Brō͝oz
Brisen—Briz′en
Bromell—Brom′el

Cador—Kā′dor
Camelot—Kam′e-lot
Carados—Kar′a-dos
Cardigan—Kar′di-gan
Cardol—Kar′dol
Carlion—Kar′li-on
Chalaunce—Sha-lans′
Chevalier—She-va-lyā′

Clarrus—Klar′rus
Claudas—Klaw′das
Corneus—Kor-nē′us

Dodinas—Dō′di-nas

Eglame—Eg′lām
Elaine—E-lān′
Eliazar—E-li-ā′zar
Epinogris—E-pin′o-gris
Ewaine—Ē-wān′
Excalibur—Eks-kal′i-ber

Feintes—Fānt

Gaheris—Gā′her-is
Galahautine—Gal-a-haw′tin
Galihodin—Gal-i-hō′din
Galihud—Gal′i-hud
Galis—Gālz
Galleron—Gal′ler-on
Galway—Gal′wā
Ganis—Gā′nis
Gareth—Gā′reth
Gawaine—Ga′wān
Gawdelyn—Gawd′lin
Grastian—Gras′tyan
Griflet—Grif′let
Guenever—Gwen′e-ver
Gwenbaus—Gwen′baws

Igraine—I-grān′

Ladinas—Lad′i-nas
Lamoracke—Lam′o-rak
Lavaine—La-vān′
Leodegraunce—Lē′od-e-grans

Lianour—Lī′a-nō͝or
Lionses—Lī-on′zes
Logris—Lō′gris
Lonazep—Lon′a-zep
Lothian—Lō′thi-an
Lucan—Lū′kan

Margawse—Mar′gawz
Maris—Mar′is
Melias—Mē′li-as
Melion—Mē′li-on
Meliot—Mē′li-ot
Modred—Mō′dred
Mondrames—Mon′drāmz
Mordred—Mawr′dred

Nacien—Nā′shen
Naram—Nā′ram
Nauntes—Nant
Neutres—Nūtr
Nimus—Nī′mus
Northgalis—North′gālz

Ozanna—Ō-zan′na

Palomides—Pal-o-mī′dēz
Payarne—Pā-arn′
Pechere—Pe-shēr′
Pedivere—Ped′i-vēr
Pelleas—Pel′ē-as
Pellinore—Pel′i-nōr
Persides—Per′si-dēz
Petchow—Pet′chō
Phariance—Far′i-ans
Placidas—Plas′i-das

Rience—Rī′ens

Safre—Sā′fer
Sagramore—Sag′ra-mō͝or
Salisbury—Salz′bu-ri
Sancgreal—San-grāl′
Sarrus—Sar′rus
Sauvage—Sav′aj
Selivant—Sel′i-vant
Sorhaute—Sawr′hawt
Surluse—Sur′lō͝oz

Terabil—Ter′a-bil
Tintagil—Tin-ta′jel
Tirre—Tir′re
Tollome—Tol′lōm

Ulfius—Ul′fi-us
Urience—Ū′ri-ens
Utherpendragon—
Ū′ther-pen-drag′on
Uwaine—Ū-wān′

Vagon—Vā′gon
Vandesborough—Van′des-bur′ro
Villiers—Vil′yerz

Windesan—Win′de-san

III

Aaron—Ar′on
Abagtha—A-bag′tha
Abana—Ab′a-na
Abel—Ā′bel
Abihail—Ab-i-ha′il
Abimelech—A-bim′e-lek
Abinadab—A-bin′a-dab
Abinoam—A-bin′o-am
Abishai—A-bī′shī
Adalia—A-dā′li-a
Adar—Ā′dar
Admatha—Ad-mā′tha
Agag—Ā′gag
Agagite—Ā′gag-īte
Ahab—Ā′hab
Ahasuerus—A-has-ū-ē′rus
Ahaziah—A-ha-zī′ah
Ahijah—A-hī′jah
Ahimaaz—A-him′a-az
Amalek—Am′a-lek
Amalekites—Am′a-lek-īts
Amittai—A-mit′tī
Amminadab—Am-min′a-dab
Ammon—Am′mon
Amorites—Am′or-īts
Apame—A-pā′mē
Aram—Ā′ram
Ararat—Ar′a-rat
Aridai—A-rī′dī
Aridatha—A-rid′a-tha
Arisai—A-rī′sī
Arnon—Ar′non
Aroer—Ar′o-er
Asenath—As′e-nath
Askelon—As′ke-lon
Aspatha—As-pā′tha
Asshur—Ash′ur
Azekah—A-zē′kah

Baal—Bā′al
Baalim—Bā′al-im
Baal-zephon—Bā′al zē′fon
Baca—Bā′ka
Balaam—Bā′lam
Balak—Bā′lak
Barak—Bā′rak
Bartacus—Bar′ta-kus
Bath-sheba—Bath shē′ba
Beer-sheba—Bē′er shē′ba
Belial—Bē′li-al
Beor—Bē′or
Bethuel—Be-thū′el
Bidkar—Bid′kar
Bigtha—Big′tha
Bigthan—Big′than
Bigthana—Big′tha-na
Bilhah—Bil′hah
Biztha—Biz′tha
Boaz—Bō′az

Canaan—Kā′nan
Carcas—Kar′kas
Carshena—Kar-shē′na
Chilion—Chil′i-on
Chittim—Chit′tim
Cushi—Kū′shī

Dagon—Dā′gon
Dalphon—Dal′fon
Darius—Da-rī′us
Deborah—Deb′o-rah
Delilah—Dē-lī′lah
Dothan—Dō′than

Eber—Ē′ber
Edom—Ē′dom
Ehud—Ē′hud
Ekron—Ek′ron
Elah—Ē′lah
Eliab—Ē′lī-ab
Eliam—Ē-lī′am
Elijah—Ē-lī′jah
Elimelech—Ē-lim′e-lek
Elisha—Ē-lī′sha
Ephes-dammim—Ē′fes dam′mim
Ephraim—Ē′fra-im
Ephratah—Ef′ra-tah
Ephrathite—Ef′rath-īt
Esau—Ē′saw

Gaza—Gā′za
Gehazi—Ge-hā′zī
Gershom—Ger′shom
Gilboa—Gil-bō′a
Gilead—Gil′e-ad
Gittite—Git′tīt
Gomorrah—Gō-mor′rah
Goshen—Gō′shen

Hadassah—Ha-das′sah
Hai—Hā′ī
Haman—Hā′man
Hammedatha—Ham-med′a-tha
Haran—Hā′ran
Harbona—Har-bō′na
Harosheth—Ha-rō′sheth
Hatach—Hā′tak
Hazor—Hā′zor
Heber—Hē′ber
Hebron—Hē′bron
Hegai—Hē′gī
Hege—Hē′ge
Hermonites—Her′mon-īts
Hezron—Hez′ron
Hittites—Hit′tīts
Hivites—Hī′vīts
Hobab—Hō′bab
Horeb—Hō′reb

Ibleam—Ib′le-am
Ishmeelites—Ish′mē-el-īts
Ittai—It′tī

Jabbok—Jab′bok
Jabin—Jā′bin
Jael—Jā′el
Jair—Jā′ir
Japheth—Jā′feth
Jasher—Jā′sher
Jebusites—Jeb′ū-sīts
Jeconiah—Jek-ō-nī′ah
Jedidiah—Jed-i-dī′ah
Jehoram—Jē-hō′ram
Jehoshaphat—Jē-hosh′a-fat
Jehovahjireh—Jē-hō′vah-jī′reh
Jehu—Jē′hū
Jephthah—Jef′thah
Jeroboam—Jer-o-bō′am
Jerubbesheth—Jē-rub′be-sheth
Jeshimon—Jesh′i-mon
Jethro—Jē′thrō
Jezreel—Jez′rē-el
Joab—Jō′ab
Joppa—Jop′pa
Joram—Jō′ram

Kedesh—Kē′desh
Kedesh-naphtali—Kē′desh naf′tal-ī
Kenites—Ken′īts

Kirjath-huzoth—Kir'jath hu'zoth
Kishon—Kī'shon

Laban—Lā'ban
Lahai-roi—Lā-hī'rōi
Lapidoth—Lap'i-doth
Leah—Lē'ah
Lebanon—Leb'a-non
Levi—Lē'vī
Luz—Luz

Mahlon—Mah'lon
Mamre—Mam'rē
Manasseh—Ma-nas'seh
Mara—Mā'ra
Marsena—Mar'se-na
Media—Mē'di-a
Megiddo—Mē-gid'dō
Mehuman—Mē-hū'man
Memucan—Me-mū'kan
Meres—Mē'rēz
Mesopotamia—Mes-o-pō-tā'mi-a
Midian—Mid'i-an
Midianites—Mid'i-an-īts
Milcah—Mil'kah
Minnith—Min'nith
Mizar—Mī'zar
Mizpeh—Miz'peh
Moab—Mō'ab
Moabitess—Mō'ab-ī-tess
Moabitish—Mō'ab-ī-tish
Mordecai—Mor'de-kī
Moreh—Mō'reh
Moriah—Mō-rī'ah

Naaman—Nā'a-man
Naboth—Nā'both
Nahor—Nā'hor
Nahshon—Nah'shon
Naioth—Nā'yoth
Naomi—Na-ō'mī
Naphtali—Naf'ta-lī
Nebat—Nē'bat
Nebuchadnezzar—Neb-u-kad-nez'zar
Nimshi—Nim'shī
Nineveh—Nin'e-veh
Nisan—Nī'san

Obed—Ō'bed
Orpah—Or'pah

Palestina—Pal-es-tī'na
Parmashta—Par-mash'ta
Parshandatha—Par-shan'da-tha
Peor—Pē'or
Perizzite—Per'iz-zīt
Pethor—Pē'thor
Pharaoh—Fā'rō
Pharez—Fā'rez
Pharpar—Far'par
Philistine—Fi-lis'tin
Pi-hahiroth—Pī ha-hī'roth
Pisgah—Pis'gah
Poratha—Por'a-tha
Potiphar—Pot'i-far
Potipherah—Pot-i-fē'rah
Pur—Per
Purim—Pū'rim

Rabbah—Rab'bah
Ramah—Rā'mah
Rameses—Ram'e-sēs
Ramoth-gilead—Rā'moth gil'e-ad
Rebekah—Rē-bek'ah
Rehoboam—Rē-hō-bō'am
Reuel—Rōō'el
Rimmon—Rim'mon

Samaria—Sa-mā'ri-a
Sarai—Sā'rī
Seir—Sē'ir
Shaaraim—Shā-a-rā'im
Shaashgaz—Shā-ash'gaz
Shammah—Sham'ah
Shechem—Shē'kem
Shethar—Shē'thar
Shilonite—Shī'lo-nīt
Shimei—Shim'e-ī
Shochoh—Shō'koh
Shushan—Shōō'shan
Sichem—Sī'kem
Sisera—Sis'e-ra
Sivan—Sī'van
Sodom—Sod'om
Sorek—Sō'rek
Succoth—Suk'koth

Tabor—Tā'bor
Tamar—Tā'mar
Tarshish—Tar'shish
Tebeth—Tē'beth
Teresh—Tē'resh
Thebez—Thē'bez
Tishbite—Tish'bīt

Uriah—Ū-rī'ah

Vajezatha—Va-jez'a-tha
Vashti—Vash'tī

Zaanaim—Zā-a-nā′im
Zadok—Zā′dok
Zaphnath-paaneah—
Zaf′nath pā-a-nē′ah
Zebulun—Zeb′ū-lun
Zeresh—Zē′resh
Zeruiah—Zē-rō̇′yah
Zethar—Zē′thar
Ziklag—Zik′lag
Zilpah—Zil′pah
Zimri—Zim′rī
Zippor—Zip′por
Zipporah—Zip-pō′rah
Zoar—Zō′ar
Zophim—Zō′fim
Zorobabel—Zō-rob′a-bel

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